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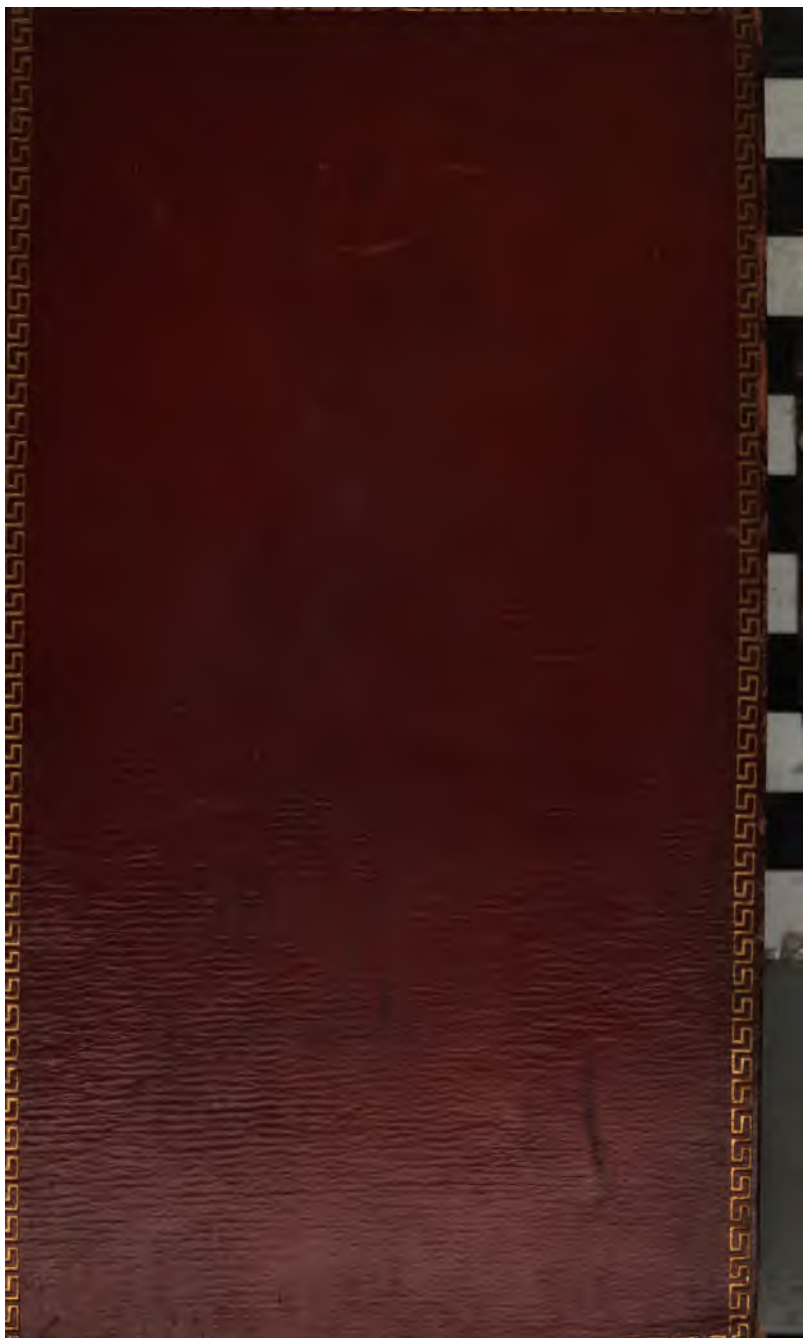
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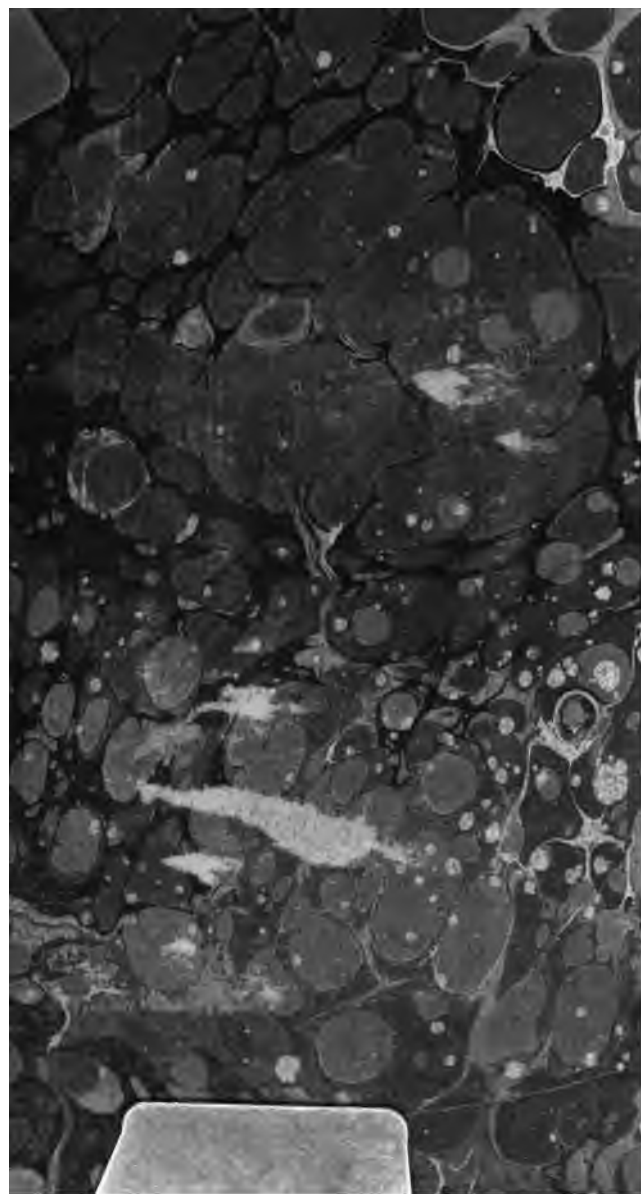
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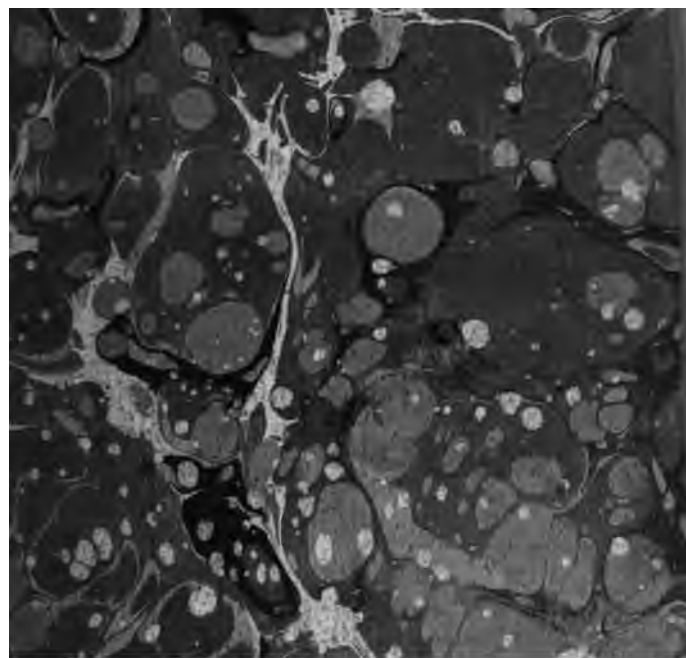
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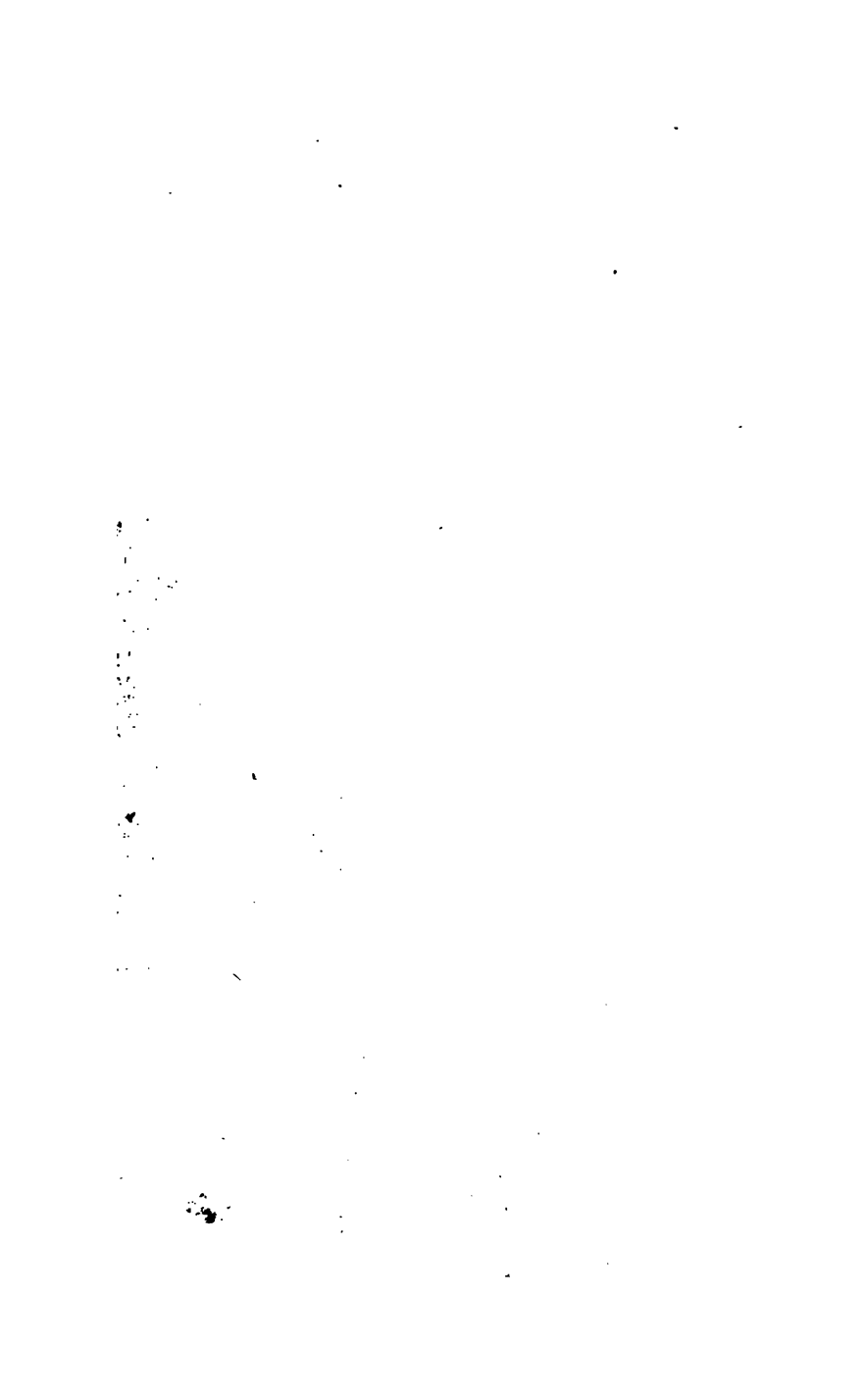












THE
DIVINE OFFICE

For the USE of the

L A I T Y.

VOLUME II.

*Containing the OFFICES from the FIRST SUNDAY
in LENT to MANDY-THURSDAY.*



Printed in the Year MDCCCLXIII.

138. 2. 537

The Reader is desired to excuse and correct the following Mistakes in Volume II. which were occasioned by the Author's Distance from the Press.

In the Calendar opposite Sept. 9. add: S. Gorgonius, M.—P. 144. l. 25. for their respective, r. in their respective.—P. 148. l. 32. for p. xxix. r. p. xxiv.—P. 167. l. 17. for cœlis, r. cœli.—P. 197. l. 17. for the same under, r. under the same.—P. xvii. l. 36. after again, add: with glory.—Ib. l. 35. after venturus est, add: cum gloriâ.—P. xlv. l. 4. dele omnes.—P. clv. l. 10. for tredidisti, r. credidisti.—P. cclxvi. l. 20. for we humbled, r. were humbled.—P. ccxci. l. 23. for Qui, r. Quia.

DIRECTIONS *for understanding the* CALENDAR, *and ordering the Celebration of the* DIVINE OFFICE.

1. **T**HE Office every day is either *Double, Semidouble, Simple, or of the Feria.*

Of *Doubles*, (so called because the *Anthems* are repeated *entire* both before and after the *Psalms* at *Vespers*) some are of the *first Class*, marked thus in the *Calendar*, D. 1 Cl. others of the *second Class*, and are marked thus, D. 2 Cl. others are *greater Doubles*, marked with a capital D. others *Common Doubles*, marked with a common d.

2. *Doubles* are always kept on the day marked in the *Calendar*, unless they chance to fall on some *Sunday* of the *first Class*, some *privileged Feria*, or within certain *Octaves*, which take place of the *Festivals*: In which case they are transferred to the first day not taken up with a *Double* or *Semidouble*.

The *Sundays* of the *first Class*, which take place of all *Doubles* whatsoever, are,

The *first Sunday* of *Advent*; the *first Sunday* of *Lent*; *Passion-Sunday*; *Palm-Sunday*; *Easter-Sunday*; *Low-Sunday*; *Whitsunday*; *Trinity-Sunday*.

The *Sundays* of the *second Class*, which take place also of all *Doubles*, except those of the *first Class*, and of which, in that case, a *Commemoration* is made at *Mass* and in both *Vespers*, are, the *Second, Third, and Fourth* of *Advent*; *Septuagesima, Sexagesima, and Quinquagesima*; the *Second, Third, and Fourth* of *Lent*.

The *Ferias*, which enjoy the same privilege as *Sundays* of the *first Class*, are, *Ash-Wednesday*; all

4 DIRECTIONS.

Holy-Week; Whitfun-Eve; the whole Octaves of Easter and Whitsuntide.

In like manner, within the *Octave* of the *Epiphany*, no feast less than a *first Class* can be kept.

On all other *Sundays* of the year, if a *Double* chance to occur, it is kept with a *Commemoration* of the *Sunday* at *Mass*, and at *Vespers* too, except the following day be a feast of the *first Class*.

3. A *Semidouble* (so called because only part of the *Antiphon* is said before each *Psalm* at *Vespers*) is marked in the *Calendar* thus, *sem.* and occurring on any *Sunday* whatsoever, is put off to the first vacant day; that is, the first day on which there is neither *Double* nor *Semidouble* marked in the *Calendar*. The same is to be observed with regard to all *Semidoubles* occurring within the *Octave* of *Corpus Christi*.

4. *Simples* have no mark in the *Calendar*, and are never transferred; but if they fall on a *Sunday*, or on any other day, when the office cannot be said of them, a *Commemoration* is made at the *first Vespers*, and at *Mass*; unless it be a *Feast* of the *first Class*, (on which no notice is taken of *Simples*) or of the *second Class*, in which case a *Commemoration* of them is made in the *first Vespers*, and at *Low Mass* only.

5. The following *Ferias*, called *Greater Ferias*, take place of all *Simples*, and there is only a *Commemoration* made of them at *Mass*, viz. the *Ferias* of *Advent* and of *Lent*, the *Ember-Days*, *Tuesday* in *Rogation-Week*. A *Commemoration* is also made of the *Ferias* of *Advent* and *Lent* at *Vespers* and *Mass*, whatever feast happens; but, of the *Ember-Days* and *Tuesday* in *Rogation-Week*, only at *Mass*.

6. If a *Vigil* happens within an *Octave*, the *Mass* is of the *Vigil* with a *Commemoration* of the *Octave*, unless there be a *Double* or *Semidouble* feast that day; in which case the *Mass* is of the *feast* with a *Commemoration*

D I R E C T I O N S. 5

memoration of the Octave and of the Vigil: But if a Vigil occur on a feast of the first Class, there is no Commemoration made of it.

If a Festival, that hath a Vigil, fall on a Monday, the Mass of the Vigil is said on the foregoing Saturday, except the Vigil of Christmas and of the Epiphany.

If a Vigil happen in Advent, the Mass is of the Vigil with a Commemoration of the Feria, except the Vigil of Christmas.

If a Vigil happen in Lent, or on an Ember-Day, the Mass is of the Feria with the Commemoration of the Vigil.

In the Paschal-time there is no office of a Vigil, except that of the Ascension-Eve, which however is no fast.

7. When a Double of the *first* or *second Class* (which is a holiday of obligation, printed in the Calendar in CAPITALS) falling on any day, is to be transferred, the obligation of the holiday is never transferred, but the faithful are obliged to assist at Mass on the day marked in the Calendar.

8. When several festivals have been translated from their proper days, they are afterwards to be kept in this order: First those that are *Doubles*, and then those that are *Semidoubles*; and among the *Doubles* or *Semidoubles*, those, whose proper days first occurred, are to be kept first.

9. Upon all *Doubles* one COLLECT, SECRET, and POSTCOMMUNION only is said; except it happens on a *Sunday*, or within some *Octave*, or upon some *Vigil*, or in the time of *Lent* or *Advent*, or except it occurs with some *Simple*: In all which cases two COLLECTS, &c. are said; one of the *Double*, the other of the *Sunday, Octave, &c.*

10. Upon *Sundays* and all *Semidoubles* are said three COLLECTS, SECRETS, and POSTCOMMUNIONS; excepting *Sundays*, which occur within an

8 DIRECTIONS.

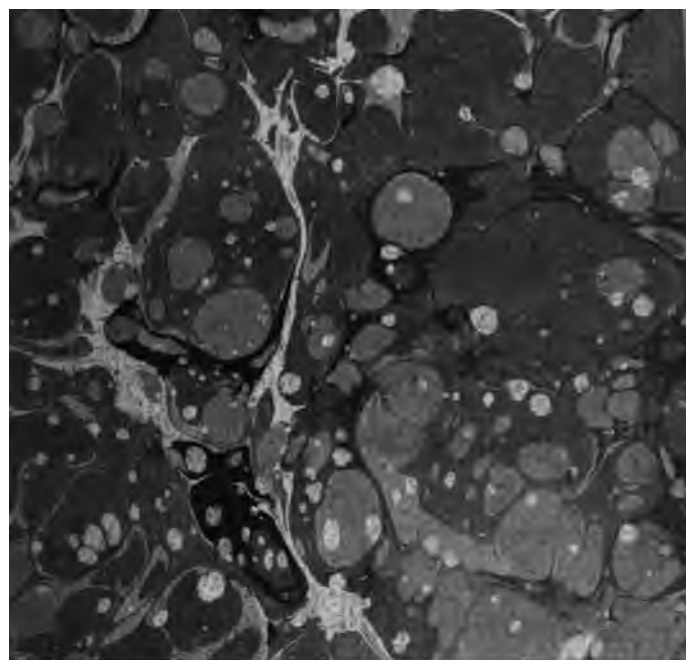
MARRIAGE is forbidden to be solemnized

From the *first Sunday of Advent* till after the *Epiphany*, and from the beginning of *Lent* to *Lou Sunday*.

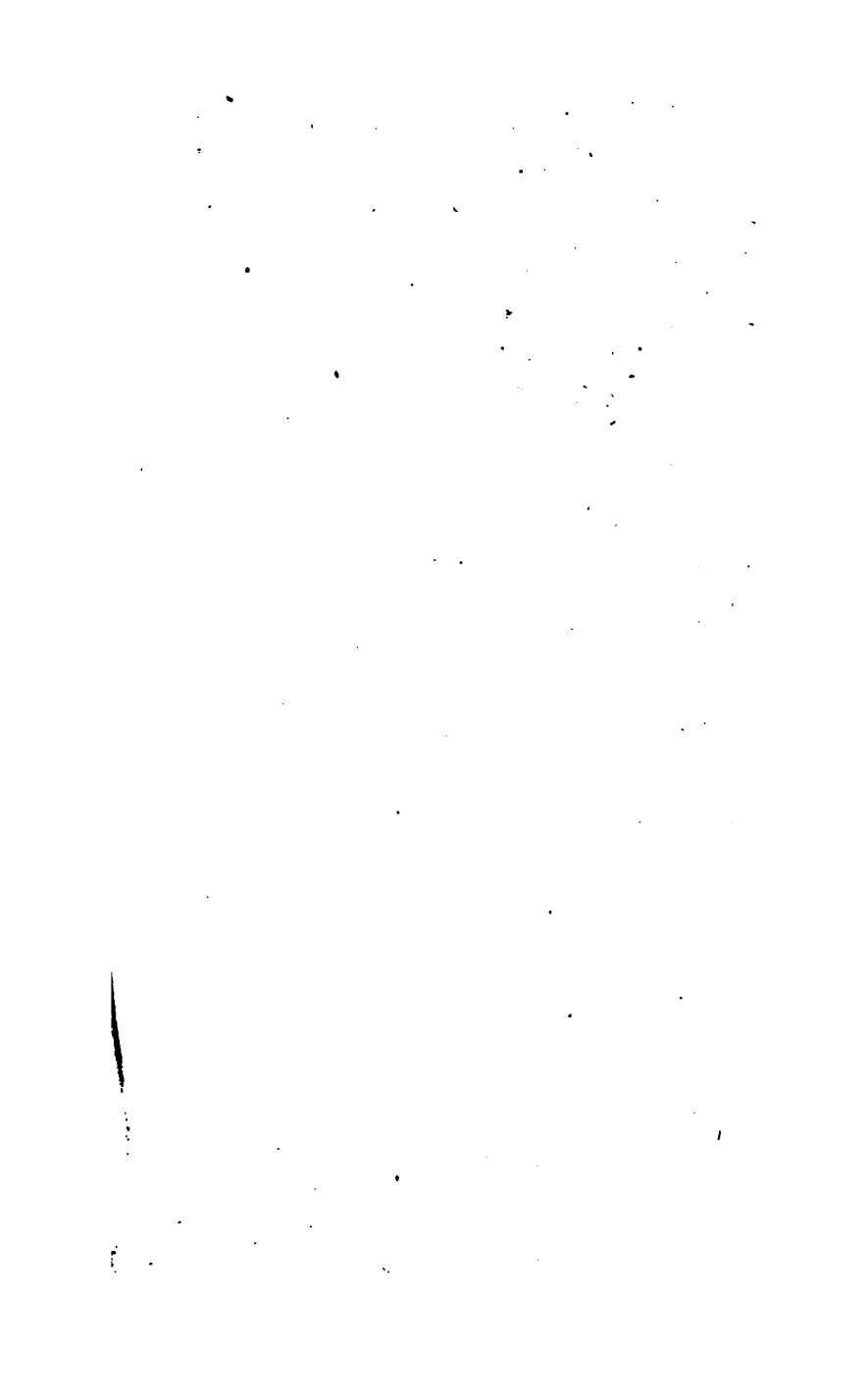
The DECREE of the Council of LATERAN,
Can. 21.

“ Every one of the faithful of each sex, after the
“ come to the years of discretion, shall in private
“ faithfully confess all their sins, at least once a-year
“ to their own Pastor; and take care to fulfill, to the
“ best of their power, the penance enjoined them
“ receiving reverently, at least at *Easter*, the sacrament
“ of the *Eucharist*; unless perhaps, by the
“ advice of their Pastor, for some reasonable cause
“ they judge proper to abstain from it for a time
“ otherwise let them be excluded from the Church while
“ living, and, when they die, be deprived of Christian
“ burial.

A TABLE







The CALENDAR.

APRIL hath XXX Days.

G	1	
A	2	S. Francis of Paula, Conf. d.
B	3	
C	4	S. Isidore, B. C. & Dr. d.
D	5	S. Vincentius Ferrerius, Conf. d.
E	6	
F	7	
G	8	
A	9	
B	10	
C	11	S. Leo the Great, P. C. & Dr. d.
D	12	
E	13	S. Hermengild, M. fem.
F	14	SS. Tiburtius, &c. M. M.
G	15	
A	16	
B	17	S. Anicetus, P. & M.
C	18	
D	19	
E	20	
F	21	S. Anselm, B. C. & Dr. d.
G	22	SS. Soter & Caius, P. P. & M. M. fem.
A	23	S. GEORGE, M. Patron of England, D. 1 an Oflave.
B	24	
C	25	S. Mark, Evangelist, D. 2 Cl. Abstinence.
D	26	SS. Cletus & Marcellinus, P. P. & M. M. f
E	27	
F	28	S. Vitalis, M.
G	29.	S. Peter, M. d.
A	30	S. Catharine of Sienna, V. d.

MAY hath XXXI Days.

B	1	SS. PHILIP & JAMES, Ap. D. 2 Cl.
C	2	S. Athanasius, B. C. & Dr. d.
D	3	The FINDING of the HOLY Cross, D. 2 Cl ander, &c. M. M. S. Juvenal, B. & C.
E	4	S. Monica, Widow, d.
F	5	S. Pius, P. & C. fem.
G	6	S. John before the Latin Gate, D.
A	7	S. Stanislaus, B. & M. d.
B	8	Apparition of S. Michael, D.
C	9	S. Gregory Nazianzen, B. C. & Dr. d.
D	10	S. Antoninus, B. C. fem. Gordianus & M. M.
E	11	
F	12	SS. Nereus, Achilleus, Domitilla, & Pancrat fem.

The CALENDAR.

MAY hath XXXI Days.

G	13	
A	14	S. Boniface, M.
B	15	
C	16	S. Ubalduſ, B. & C. fem.
D	17	
E	18	S. Venantius, M. fem.
F	19	S. Peter Ceſſſin, P. & C. d. & Pudentiana, V.
G	20	S. Bernardine, Conf. fem.
A	21	
B	22	
C	23	
D	24	
E	25	S. Mary Magdalen of Pazzi, V. fem. & Urban, P. & M.
F	26	S. Auguſtine, Ap. of England, D. 2 Cl. with an Octave, S. Eleutherius, P. & M.
G	27	S. Philip Nerius, C. d. S. John, P. & M.
A	28	
B	29	
C	30	S. Felix, P. & M.
D	31	S. Petronilla, V.

JUNE hath XXX Days.

E	1	
F	2	Office of S. Auguſtine, d. SS. Marcellinus, Peter, & Eraſmus, M. M.
G	3	
A	4	
B	5	
C	6	S. Norbert, B & C. d.
D	7	
E	8	
F	9	SS. Primus & Felicianus. M. M.
G	10	S. Margaret, Queen of Scots, fem.
A	11	S. Barnaby, Ap. D.
B	12	S. John of S. Facundus, C. d. SS. Baſilides, &c. M. M.
C	13	S. Anthony of Padua, Conf. d.
D	14	S. Baſil, B. C. & Dr. d.
E	15	SS. Vitus, Modeſtus, & Creſcentia, M. M.
F	16	
G	17	
A	18	S. Marcus & Marcellianus, M. M.
B	19	S. Juliana de Falconeris, V. fem. SS. Gerwaſe & Protaſe. M. M.
C	20	S. Silverius, P. & M.
D	21	
E	22	S. Paulinus, B. & C.
F	23	Vigil, Faſt.

THE CALENDAR.

JUNE hath XXX Days.

G	24	NATIVITY of <i>S. John the Baptist</i> , D. 1 Cl. with an <i>Octave</i> .
A	25	
B	26	SS. <i>John & Paul</i> , M. M. d.
C	27	
D	28	<i>S. Leo</i> , P. & C. sem. <i>Vigil</i> . Fast.
E	29	SS. <i>PETER & PAUL</i> , App. D. 1 Cl. with an <i>Octave</i> .
F	30	Commemoration of <i>S. Paul</i> , d.

JULY hath XXXI Days.

G	1	<i>Octave</i> of <i>St. John Baptist</i> , d.
A	2	Visitation of the <i>B. V. Mary</i> , D. SS. <i>Processus</i> , &c. M. M.
B	3	
C	4	
D	5	
E	6	<i>Octave</i> of SS. <i>Peter & Paul</i> , d.
F	7	
G	8	<i>S. Elizabeth</i> , Queen of <i>Port</i> . Widow, sem.
A	9	
B	10	Seven Brethren, M. M. sem. <i>Rufina & Secunda</i> , V. V. & M. M.
C	11	<i>S. Pius</i> , P. & M.
D	12	<i>S. John Gualbert</i> , Ab. d. <i>Nabor & Felix</i> , M. M.
E	13	<i>S. Anacletus</i> , P. & M. sem.
F	14	<i>S. Bonaventure</i> , B. C. & Dr. d.
G	15	<i>S. Henry</i> , Emp. & Conf. sem.
A	16	<i>B. V. Mary</i> of <i>Mount Carmel</i> , D.
B	17	<i>S. Alexius</i> , Conf. sem.
C	18	<i>S. Symphorosa</i> , and her seven Sons, M. M.
D	19	<i>S. Vincentius à Paulo</i> , Conf. d.
E	20	<i>S. Margaret</i> , V. & M.
F	21	<i>S. Praxedes</i> , V.
G	22	<i>S. Mary Magdalen</i> , d.
A	23	<i>S. Apollinaris</i> , B & M. d. <i>S. Liborius</i> , B. & Conf.
B	24	<i>Vigil</i> , <i>S. Christina</i> , V. & M. Fast.
C	25	<i>S. JAMES</i> , Ap. D. 2 Cl.
D	26	<i>S. ANN</i> , Mother of the <i>B. V. Mary</i> , D.
E	27	<i>S. Pantaleon</i> , M.
F	28	SS. <i>Nazarius, Celsus</i> , &c. M. M. sem.
G	29	<i>S. Martha</i> , V sem. SS. <i>Felix</i> , &c. M. M.
A	30	SS. <i>Abdon & Sennen</i> , M. M.
B	31	<i>S. Ignatius</i> , C. d.

AUGUST hath XXXI Days.

C	1	<i>S. Peter's Chains</i> , D. <i>Holy Machabees</i> , M. M.
D	2	<i>S. Stephen</i> , P. & M.
E	3	Finding of <i>S. Stephen</i> the first Martyr's Body, sem.
F	4	<i>S. Dominick</i> , Conf. d.
G	5	Dedication of our <i>Lady ad Nives</i> , D.

Trans-

The CALENDAR.

August hath XXXI Days.

A	6	Transfiguration of our Lord, D. <i>Xyflus</i> , &c. M. M.
B	7	S. <i>Cajetan</i> , C. d. S. <i>Donatus</i> , B. & M.
C	8	SS. <i>Cyriacus</i> , <i>Largus</i> , & <i>Smagodus</i> , M. M. fem.
D	9	<i>Vigil</i> , S. <i>Romanus</i> , M. Fast.
E	10	S. LAWRENCE, M. D. 2 Cl. with an <i>Octave</i> .
F	11	SS. <i>Tiburtius</i> & <i>Susanna</i> , M. M.
G	12	S. <i>Clare</i> , V. d.
A	13	S. <i>Hippolytus</i> & <i>Cassianus</i> , M. M.
B	14	<i>Vigil</i> , S. <i>Eusebius</i> , Conf. Fast.
C	15	ASSUMPTION of the B. V. <i>Mary</i> , D. 1 Cl.
D	16	S. <i>Hyacinth</i> , Conf. d.
E	17	<i>Octave</i> of S. <i>Lawrence</i> , d.
F	18	S. <i>Agapitus</i> , M.
G	19	On Sunday within the <i>Octave</i> of the Assumption; S. <i>Joachim</i> , C. D.
A	20	S. <i>Bernard</i> , Ab. d.
B	21	
C	22	<i>Octave</i> of the Assumption, D. SS. <i>Timothy</i> , &c. M. M.
D	23	S. <i>Philip Benitus</i> , C. d. <i>Vigil</i> . Fast.
E	24	S. BARTHOLOMEW, Ap. D. 2 Cl.
F	25	S. <i>Lewis</i> , K. of France, Conf. fem.
G	26	S. <i>Zephyrinus</i> , P & M.
A	27	
B	28	S. <i>Augustin</i> , C. B. & Dr. d. S. <i>Hermes</i> , M.
C	29	Beheading of S. <i>John Baptist</i> , d. S. <i>Sabina</i> , M.
D	30	S. <i>Rosa</i> of Lima. V. d. SS. <i>Felix</i> & <i>Adauclus</i> , M. M.
E	31	S. <i>Raymund</i> , Conf. d.

SEPTEMBER hath XXX Days.

F	1	S. <i>Giles</i> , Ab. and twelve Brethren, M. M.
G	2	S. <i>Stephen</i> , K. of Hungary, Conf. fem.
A	3	
B	4	
C	5	S. <i>Lawrence Justinian</i> , B. & C. fem.
D	6	
E	7	<i>Fast</i> in England.
F	8	NATIVITY of B. V. <i>Mary</i> , D. 2 Cl. with an <i>Octave</i> , S. <i>Adrian</i> , M.
G	9	
A	10	S. <i>Nicolas</i> of Tolentum, Conf. d.
B	11	SS. <i>Protus</i> & <i>Hyacinthus</i> , M. M.
C	12	On Sunday within the <i>Octave</i> , Office of the Name of the B. V. <i>Mary</i> , D.
D	13	
E	14	Exaltation of the Holy Cross, D.
F	15	<i>Octave</i> of the Nativity, D.
G	16	SS. <i>Cornelius</i> & <i>Cyprian</i> , M. M. fem.
A	17	The Stigmas of S. <i>Francis</i> , fem.
B	18	S. <i>Thomas of Villa Nova</i> , B. & C. fem.

The CALENDAR.

SEPTEMBER hath XXX Days.

C	19	SS. <i>Januarius, &c.</i> M. M. d.
D	20	SS. <i>Eustachius, &c.</i> M. M. d. <i>Vigil.</i> Fast.
E	21	S. MATTHEW, Ap. & Evang. D. 2 Cl.
F	22	SS. <i>Maurice, &c.</i> M. M.
G	23	S. <i>Linux</i> , P. & M. fem. S. <i>Thecla</i> , V. & M.
A	24	The B. V. <i>Mary de Mercede</i> , D.
B	25	
C	26	SS. <i>Cyprian & Justina</i> , M. M.
D	27	SS. <i>Cosmas & Damian</i> , M. M. fem.
E	28	S. <i>Wenceslaus</i> , M. fem.
F	29	DEDICATION of S. <i>Michael</i> , D. 2 Cl.
G	30	S. <i>Hicrom</i> , Pr. C. & Dr. d.

OCTOBER hath XXXI Days.

A	1	S. <i>Remigius</i> , B. & C. fem.
B	2	<i>Angels Guardians</i> , d.
C	3	First Sunday, <i>Office of the Rosary</i> , D.
D	4	S. <i>Francis</i> , Conf. d.
E	5	SS. <i>Placidus, &c.</i> M. M.
F	6	S. <i>Bruno</i> , Conf. d.
G	7	S. <i>Mark</i> , P. & C. & SS. <i>Sergius, &c.</i> M. M.
A	8	S. <i>Bridget</i> , Widow, d.
B	9	SS. <i>Dennis, &c.</i> M. M. fem.
C	10	S. <i>Francis Borgia</i> , Conf. fem.
D	11	
E	12	
F	13	S. <i>Edward</i> , K. & C. D. 2 Cl. with an <i>Octave</i>
G	14	S. <i>Callistus</i> , P. & M. fem.
A	15	S. <i>Teresa</i> , V. d.
B	16	
C	17	S. <i>Hedwige</i> , Wid. fem.
D	18	S. <i>Luke</i> , Evan. D. 2 Cl.
E	19	S. <i>Peter of Alcantara</i> , Conf. d.
F	20	<i>Octave</i> of S. <i>Edward</i> , d.
G	21	SS. <i>Ursula, &c.</i> M. M. D.
A	22	
B	23	
C	24	
D	25	SS. <i>Chrysanthus & Daria</i> , M. M.
E	26	S. <i>Evaristus</i> , P. & M.
F	27	<i>Vigil.</i> Fast.
G	28	SS. <i>SIMON & JUDE</i> , App. D. 2 Cl.
A	29	<i>Venerable Bede</i> , Conf. d.
B	30	
C	31	<i>Vigil.</i> Fast.

NOVEMBER hath XXX Days.

D	1	ALL SAINTS, D. 1 Cl. with an <i>Octave</i> .
E	2	All Souls.
F	3	
G	4	S. <i>Charles</i> , B & C. d. S. <i>Vitalis</i> , M.

Octave

The CALENDAR.

NOVEMBER hath XXX Days.

5	
6	
7	
8	<i>Octave of All Saints, d. The iv crowned, M. M.</i>
9	<i>Dedic. of our Saviour's Church, d. S. Theodorus, M.</i>
10	<i>S. Andrew Avellin, C. sem. SS. Tryphon, &c. M. M.</i>
11	<i>S. Martin, B. & C. d. S. Mennas, M.</i>
12	<i>S. Martin, P. & M. sem.</i>
13	<i>S. Didacus, Conf. sem.</i>
14	
15	<i>S. Gertrude, V. d.</i>
16	
17	<i>S. Gregory Thaumaturgus, B. & C. sem.</i>
18	<i>Dedic. of SS. Peter's & Paul's Churches, d.</i>
19	<i>S. Elizabeth, Q. of Hungary, Wid. d. S. Pontianus, M.</i>
20	<i>S. Edmund, K. & M. D.</i>
21	<i>Presentation of B. V. Mary, D.</i>
22	<i>S. Cecily, V. & M. d.</i>
23	<i>S. Clement, P. & M. sem. S. Felicitas, M.</i>
24	<i>S. John of the Cross, Conf. sem. S. Chrysogonus, M.</i>
25	<i>S. Catbarine, V. & M. d.</i>
26	<i>S. Felix Valois, Conf. d. S. Peter, B. & M.</i>
27	
28	
29	<i>Vigil, S. Saturninus, M. Fast.</i>
30	<i>S. ANDREW, Ap. D. 2 Cl.</i>

DECEMBER hath XXXI Days.

1	
2	<i>S. Bibiana, V. & M. sem.</i>
3	<i>S. Francis Xavier, Conf. d.</i>
4	<i>S. Peter Chrysologus, B. C. & Dr. d. S. Barbara, V. & M.</i>
5	<i>S. Sabbas, Ab.</i>
6	<i>S. Nicolas, B. & Conf. d.</i>
7	<i>S. Ambrose, B. C. & Dr. d.</i>
8	<i>CONCEPT. of B. V. Mary, D. 2 Cl. with an Octave.</i>
9	
10	<i>S. Melchisedech, P. & M.</i>
11	<i>S. Damascus, P. & Conf. sem.</i>
12	
13	<i>S. Lucy, V. & M. d.</i>
14	
15	<i>Octave of the Concept. D.</i>
16	<i>S. Eusebius, B. & M. sem.</i>
17	
18	
19	
20	<i>Vigil. Fast.</i>
21	<i>S. THOMAS, Ap. D. 2 Cl.</i>

The CALENDAR.

DECEMBER hath XXXI Days.

F	22	
G	23	
	24	<i>Vigil. Fast.</i>
B	25	NAT. of our Lord <i>Jesus Christ</i> , D. 1 Cl.
C	26	S. STEPHEN, the first Martyr, D. 2 Cl.
D	27	S. JOHN, Ap. & Evang. D. 2 Cl.
E	28	HOLY INNOCENTS, M. M. D. 2 Cl.
F	29	S. THOMAS of <i>Canterbury</i> , B. M. D. 1 Cl.
G	30	<i>Sunday</i> within the Octave.
A	31	S. <i>Sylveſter</i> , P. & Conf. 4.

First



First SUNDAY in LENT.

First SUNDAY in LENT.

I N S T R U C T I O N.

SINCE, according to the council of *Trent*, the whole life of a Christian ought to be a continual *pennance*, we ought to embrace with fervour that, at least, which is prescribed during the time of *Lent*, by fasting with all the exactness the Church requires of such, as are not incapable hereof thro' age, infirmity, or other lawful excuse. To animate ourselves the more to this, we ought often to call to mind the universal practice of our pious ancestors in the time of *Christ*, (and which subsisted near twelve hundred years) of taking only one meal a day during the time of *lent*, and that not till after *Evening-song*, which was always said towards the evening.

We must carefully avoid seeking to please our taste in the choice and seasoning of such meats as are allowed in *lent*; for to do that, according to the holy Fathers, would be only *changing* dainties, and not *retrenching* them: It would be nourishing sensuality instead of extinguishing it. And it may be said, that it would not be satisfying the obligation of *Lent*, as it would be no longer mortifying the body, or doing *pennance*.

This first fast regards only those, who have attained to a certain age of life, and who can go thorough with it, without prejudice of their health. But there is another fast, from which no one is exempt, and which admits of no dispensation. This consists in avoiding, with a particular care, whatever may lead to sin. It is for this great and important end, that we must strive against our bad habits with fresh zeal: We must mortify ourselves, and be temperate in every thing, by retrenching from our ordinary conversation, sleep, and most innocent diversions, that we may be able to spend more time in prayer, retirement, and the exercises of acts of charity.

Such are the intentions, such the desires of the Catholic Church. Can there therefore be a greater absurdity than to hear Christians *talking in their publick prayers* of

macerating their bodies, of *sighing* and *groaning* under the weight of their sins, of being *terrified* with the judgments of God, while they content themselves with complying outwardly (and that too often very *imperfectly*) with the ceremony of a bodily fast; notwithstanding there is the same mirth, jollity, good cheer, diversions, and recreations going on, as in other parts of the year. This is not the fast the Lord hath chosen, as appears from the express declaration of God himself in the *Lesson* of *Ash-Wednesday*, and that of *Friday* before the first *Sunday* in *Lent*.

In order therefore not only to use the language of the Church, but likewise to follow it's spirit and directions, we must join to our fasting, prayer, retirement, and the avoiding whatever leads to sin, the virtues of continency and alms-deeds, which were formerly looked on as inseparable from *Lent*, and other fasts. We frequently beg the grace of continency in the publick prayers of the Church during that holy time, and the practice of it was formerly imposed as a precept. With regard to alms, the holy Fathers look on them so necessary, that they say our fasts will avail nothing without them; and the design of the church is, and the practice from the most early times was, that we should live so in *Lent* and other *Fasting-days*, as to be able to retrench considerably from the expences of our tables, in order to bestow, what was so retrenched, on the poor.

Those that are entangled in any habitual mortal sin, can do nothing better for their salvation, or more agreeable to the spirit of the Church, than to approach the sacrament of penance at the beginning of *Lent*; that after having taken time to become sensible of the enormity of their sins, to sigh and weep before God, and to satisfy, as far as they are able, his justice, they may hope to obtain at the end of *Lent*, the grace of reconciliation, which the Church grants to contrite and humble sinners.

M A S S. *Introit, Ps. xc.*

HE shall call upon me, and I will hear him: I will rescue him, and glorify him: I will fill him with length

INvocabit me, & ego exaudiam eum: Eripiam eum, & glorificabo eum: Longitudine dierum ad implebo eum,

of days. *Pf.* He that taketh up his abode in the aid of the most high, shall remain under the protection of the God of heaven.

Pf. Qui habitat in adjutorio altissimi, in protectione Dei cœli commorabitur.

V. Glory.

V. Gloria.

I. COLLECT. *Deus qui Ecclesiam.*

O God, who purifiest thy Church by the yearly observation of *Lent*; grant that what thy children endeavour to obtain of thee by abstinence, they may put in execution by good works. *Thro'.*

II. COLLECT. *Acunctis.*

Preserve us, O Lord, we beseech thee, from all dangers of body and soul; and by the intercession of ever glorious and blessed *Mary*, the ever-virgin-mother of God, of the blessed Apostles, *Peter* and *Paul*, of blessed *George*, and of all thy Saints; grant us, in thy mercy, health and peace; that all adversities and errors being removed, thy Church may serve thee with a pure and undisturbed devotion.

III. COLLECT. *Omnipotens.*

O Almighty and everlasting God, who hast dominion over the living and the dead, and art merciful to all those, whom thou knowest are to be thine by faith and good works: We humbly beseech thee, that they for whom we have purposed to offer our prayers, whether the present world still detains them in the flesh, or the next hath already received them divested of their bodies, may by the clemency of thy goodness, and the intercession of thy saints, obtain pardon and full remission of all their sins. *Thro'.*

These two last Collects, with their respective Secrets and Postcommunions, are continued to Passion-Sunday.

EPISTLE. 2 Cor. vi. 1, 10.

B*Rethren*: We exhort you that you receive not the grace of God in vain For he himself saith, *In an acceptable time have I heard thee: And in the day of salvation have I helped thee.* * Behold now is the acceptable time: Behold now is the day of salvation. Give no offence to any man, that our ministry may not be blamed. But in all things let us behave ourselves like servants of God with much patience in tribulation, in necessities, in distress, in stripes, in prisons, in seditions, in labours, in watchings, in fastings: With chastity, with knowledge, with longsuffering, with meekness, with the Holy Ghost, with unfeigned charity, with the word of truth, with the power of God; by the armour of righteousness on the right hand and on the left: In honour and dishonour, in bad and good repute: As seducers, tho' we preach the truth: As unknown, tho' known: As dying, tho' behold we are alive: As persons punished, yet not killed: As sorrowful, yet always rejoicing: As needy, yet enriching many: As having nothing, yet possessing all things.

GRADUAL. *Pf. xc.*

God hath given his	Angelis suis Deus man-
Angels a charge over	davit de te, ut custodiant
thee, to guard thee in	te in omnibus viis tuis.
all thy ways. <i>V.</i> They	<i>V.</i> In manibus porta-
shall bear thee up on	bunt te ne unquam of-
their hands, lest at any	fendas ad lapidem pe-
time thou hit thy foot	dem tuum.
against a stone.	

TRACT. *Pf. xc.*

He that taketh up	Qui habitat in adju-
his abode in the aid of	torio altissimi, in protec-
the most high, shall re-	tione Dei coeli commo-
main under the protec-	rabitur. <i>V.</i> Dicet Do-
tion of the God of hea-	mino, susceptor meus es

V. He shall say to
ord, Thou art my
tor and my refuge:
my God, in him
hope. *V.* For it
who hath deliver-
from the snare of
that hunted me,
om their threats.
: shall cover thee
his shoulders, and
shalt hope under
his wings. *V.* His truth
compass thee with
d: Thou shalt not
the terrors of the

V. Nor the ar-
rying by day, nor
the chief stalking in
dark, nor a fall,
the noon-day devil.
thousand shall fall
aside, and ten thou-
sand in thy right hand:
shall not approach

V. For he hath
his Angels charge
thee, to guard thee
by ways. *V.* They
bear thee up on
clouds, lest at any
thou hit thy foot
the stone. *V.* Thou
shalt tread on the asp
the basilisk, thou
shalt trample on the lion
the dragon. *V.* Since
thou hast hoped in me, I

tu, & refugium meum:
Deus meus, sperabo in
eum. *V.* Quoniam ipse
liberavit me de laqueo
venantium, & à verbo
aspero. *V.* Scapulis suis
obumbrabit tibi, & sub
pennis ejus sperabis.
V. Scuto circumdabit te
veritas ejus: Non time-
bis à timore nocturno.
V. A sagittà volante per
diem, à negotio peram-
bulante in tenebris, à
ruinà, & dæmonio meri-
diano. *V.* Cadent à la-
tere tuo mille, & decem
millia à dextris tuis: Ti-
bi autem non appropin-
quabit. *V.* Quoniam
Angelis suis mandavit de
te, ut custodiant te in
omnibus viis tuis. *V.* In
manibus portabunt te,
ne unquam offendas ad
lapidem pedem tuum.
V. Super aspidem & ba-
siliscum ambulabis, &
conculcabis leonem &
draconem. *V.* Quoni-
am in me speravit, libe-
rabo eum; protegam
eum, quoniam cognovit
nomen meum. *V.* In-
vocabit me, & ego ex-
audiam eum: Cum ip-
so sum in tribulatione.
V. Eripiam eum, & glo-

will deliver him; I will protect him, since he hath known my name. *V.* He shall call upon me, and I will hear him: I am with him in distress. *V.* I will rescue him, and glorify him: I will fill him with length of days, and shew him my salvation.

rificabo eum: Longitudine dierum adimplebo eum, & ostendam illi salutare meum.

GOSPEL. *Matt. iv. i, ii.*

AT that time: Jesus was led by the spirit into the desert, to be tempted by the Devil. And when he had fasted forty days and forty nights he was afterwards hungry. And the tempter coming, said to him: If thou be the Son of God, command that these stones be made bread. But he answered, and said, It is written: Not by bread alone doth man live, but by every word that proceedeth out of the mouth of God. Then the Devil took him up into the holy city, and set him on a pinnacle of the temple, and said to him: If thou be the Son of God cast thyself down, for it is written: He hath given his Angels charge over thee, and in their hands shall they bear thee up, lest perhaps thou dash thy foot against a stone. Jesus said to him: It is again written: Thou shalt not tempt the Lord thy God. Again the Devil took him up into a very high mountain, and shewed him all the kingdoms of the world, and all the glory of them, and said to him: All these will I give thee, if thou wilt fall down and adore me. Then Jesus saith to him: Begone Satan; for it is written: The Lord thy God shalt thou adore, and him only shalt thou serve. Then the Devil left him, and behold Angels came, and ministered to him. CREDO.*

* Expl. *Man lives by every thing else that was created for his food by the allpowerful word of God in the creation of the world.*

OFFERTORY. *Pf.* xc.

Lord shall cover Scapulis suis obumbra-
 ith his shoulders, bit tibi Dominus, & sub
 ou shalt hope un- pennis ejus sperabis; scu-
 wings: his truth to circumdabit te veritas
 ompass thee with ejus.
 d.

I. S E C R E T.

WE offer thee, O Lord, in the most solemn
 manner, this sacrifice at the beginning of
 humbly beseeching thee, that as we retrench
 the food of our bodies, we may also refrain
 all noxious pleasures. Thro'.

II. S E C R E T.

Graciously hear us, O God our Saviour: that,
 by virtue of this sacrament, thou may'st de-
 liver us from all enemies both of body and soul, give
 us peace in this life, and glory in the next.

III. S E C R E T.

God, to whom alone is known the number of
 thy elect, who are to be eternally happy above:
 we beseech thee, that, by the intercession of
 thy saints, the names of those we have under-
 stood to pray for, as likewise of all the faithful,
 whom thou hast wrote in the book of life. Thro'.

PREFACE of LENT, as p. xxii.

COMMUNION. *Pf.* xc.

Lord shall cover Scapulis suis obum-
 ith his shoulders, brabit tibi Dominus, &
 ou shalt hope un- sub pennis ejus sperabis:
 wings: his truth scuto circumdabit te ve-
 ompass thee with ritas.
 d.

POSTCOMMUNION. *Tui nos.*

SAY the holy oblation, O Lord, of thy sacra-
 ment give us a new life, that, by laying aside

the old man, it may bring us to the participation of this saving mystery. Thro'.

II. POSTCOMMUNION. *Mundet.*

MAY the oblation of this divine sacrament, we beseech thee, O Lord, both cleanse us, and defend us : and, by the intercession of blessed *Mary*, the Virgin-mother of God, together with that of thy blessed Apostles *Peter* and *Paul*, as likewise of blessed *George*, and of all the saints, free us from all sin, and deliver us from all adversity.

III. POSTCOMMUNION. *Purificent.*

GRANT, we beseech thee, O Almighty and merciful God, that the sacrament we have received may purify us ; and that, by the intercession of all thy saints, this same sacrament may not increase our guilt, and draw down punishment, but may obtain for us a saving pardon. May it wash away our sins ; may it strengthen us in our weakness ; may it be a defence against all the dangers of the world ; may it procure a pardon for sin to all the faithful both living and dead. Thro'.

V E S P E R S.

*The LITTLE CHAPTER. Beginning of the EPISTLE to *, p. 22.*

H Y M N.

O Gracious Lord, incline thine ears	A Udi, benigne conditor,
To th' humble prayers join'd with tears,	Nostras preces cum fle-tibus
Which in this sacred fast of Lent	In hoc sacro jejunio
Are offer'd by the penitent.	Fusas quadragenario.
Searcher of hearts, whose piercing eyes	Scrutator alme cor-dium,
See clearly man's infirmities :	Infirma tu scis virium :

To convert sinners grant the grace	Ad te reversis exhibe
Of pardon, and their sins efface.	Remissionis gratiam.
Our crimes are grie- vous to excess,	Multum quidem pec- cavimus,
But spare us, who our guilt confess,	Sed parce confitentibus :
And for thy greater praise apply	Ad nominis laudem tui
To our sick souls a re- medy.	Confer medelam cri- minis.
May saving fasts ob- serv'd this Lent	Concede nostrum con- teri
Become the bodies pu- nishment :	Corpus per abstinentiam :
That sins may thus un- fed remain,	Culpæ ut relinquant pa- bulum
And so the heart from sin abstain.	Jejuna corda criminum.
Grant, O most sacred Trinity,	Præsta, beata Trini- tas,
Grant, O most perfect Unity,	Concede simplex Uni- tas,
That this our solemn ab- stinence	Ut fructuosa sint tuis
May fruitful prove to mind and sense.	Jejuniorum munera.
<i>Amen.</i>	<i>Amen.</i>

V. God hath given his
Angels a charge over
thee. *R.* To guard thee
in all thy ways.

V. Angelis suis Deus
mandavit de te. *R.* Ut
custodiant te in omnibus
viis tuis.

At the M A G N I F I C A T.

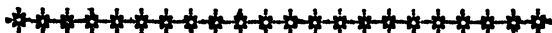
Anth. Behold now an
acceptable time ; behold
now the day of salvation :

Ant. Ecce nunc tem-
pus acceptabile ; ecce
nunc dies salutis : in his

in these days therefore let us behave ourselves like servants of God, with much patience in fasting, in watching, and in an unfeigned charity.

ergo diebus exhibeamus nosmetipsos sicut Dei ministros, in multâ patientiâ, in jejuniis, in vigiliis, & charitate non fictâ.

PRAYER. Collect at Mass, as above, p. 21.



MONDAY. I. WEEK in LENT.

M A S S.

INTROIT. } **A**S the eyes of servants are on the
Pf. 122. } hands of their masters, so are
 our eyes on the Lord our God, until he have mercy
 on us : have mercy on us, O Lord, have mercy
 on us. *Pf.* To thee have I lifted up my eyes,
 thou that dwellest in the heavens. *V.* Glory.

COLLECT. *Converte nos.*

CONvert us, O God our Saviour, and instruct
 our minds with thy heavenly doctrine; that
 this fast of Lent may be beneficial to us. *Thro'.*

LESSON. *Ezek.* xxxiv. 11, 16.

THus saith the Lord God: Behold, I myself will
 seek my sheep and I will visit them. As the
 shepherd goeth to seek his flock in the day, when
 he is among his sheep that are scattered; so will I
 visit my sheep, and deliver them out of all the places,
 where they have been scattered in the cloudy and
 dark day. And I will bring them from amidst the
 nations, and gather them from *different* countries,
 and bring them into their own land, and feed them
 on the mountains of *Israel*, along the river sides,
 and in every inhabited part of the country. In the
 richest pastures will I feed them: and on the high
 mountains of *Israel* shall their pastures be: there
 shall they rest on the green grass, and in the fat pas-

tures shall they be fed on the mountains of *Israel*. I myself will feed my sheep, and I will make them lie down, saith the Lord God. I will seek what was lost, I will bring back what was strayed; I will bind up *the wounds of* such as were hurt, and strengthen such as were weak; such as are fat and strong I will keep, and I will feed ^a them with judgment, *saith the Lord Almighty*.

GRADUAL. *Pf.* 83. Cast an eye upon us, O God our Protector, look down upon thy servants. *V.* O Lord God of armies, hear the prayers of thy servants.

TRACT. *Pf.* 102. Deal not with us, O Lord, according to our sins, nor reward us according to our iniquities. *V.* *Pf.* 78. Remember not, O Lord, our past offences; let thy mercy soon overtake us, for we are become exceeding poor. *V.* ^b Help us, O God our Saviour, and for the glory of thy name, O Lord, deliver us, and for the sake of thy own name pardon us our sins.

G O S P E L. *Matt.* xxv. 31.

AT that time: Jesus said to his disciples: When the Son of Man shall come in his majesty, and all the Angels with him, then shall he sit on the throne of his glory: and all nations shall be gathered together before him, and he shall separate them one from another, as a shepherd separateth the sheep from the goats: and he shall place the sheep on his right hand, and the goats on his left. Then shall the King say to them on his right hand: Come you blessed of my Father, take possession of the kingdom prepared for you from the creation of the world: for I was hungry, and you gave me to eat; I was thirsty, and you gave me to drink; I was a stranger, and you entertained me; naked, and you clothed me; sick,

^a Expl. *I will govern them with justice.* ^b Here all kneel down.

and you visited me ; I was in prison, and you came to see me. Then shall the righteous answer him, saying : Lord, when did we see thee hungry, and fed thee ? Or thirsty, and gave thee drink ? And when did we see thee a stranger, and entertained thee ? Or naked, and clothed thee ? Or when did we see thee sick or in prison, and visited thee ? And the King shall answer, and say to them : *Amen*, I say to you, inasmuch as you have done it to one of the least of these my brethren, you have done it to me. Then he shall say to them also on his left hand : Depart from me, you cursed, into everlasting fire, which was prepared for the Devil and his Angels : for I was hungry, and you gave me not to eat ; I was thirsty, and ye gave not to drink ; I was a stranger, and you entertained me not ; naked, and you clothed me not ; I was sick and in prison, and you visited me not. Then shall they also answer him, saying : Lord, when did we see thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not assist thee ? Then he shall answer them, saying : *Amen*, I say to you, inasmuch as you did it not to one of the least of these, you did it not to me. And these shall go into everlasting punishment ; but the righteous into everlasting life.

OFFERTORY. *Psf.* 118. I will lift up my eyes, and consider thy wonders, O Lord, that thou may'st teach me thy law : give me understanding, and I will learn thy commandments.

S E C R E T.

SANCTIFY, O Lord, the offerings we have made, and cleanse us from the stains of our sins. Thro'.

COMMUNION. *Matt.* 25. *Amen*, I say to you : What you have done to one of the least of mine, you have done to me : come you blessed of my Father, take possession of the kingdom prepared for you from the beginning of the world.

Tuesday.

In L E N T.

31

POSTCOMMUNION. *Salutaris.*

BEing filled, O Lord, by the participation of thy saving mysteries, we humbly beseech thee, that as we rejoice in the taste thereof, we may be renewed by their effects. Thro'.

The PRAYER over the people.

Let us pray. Bow down your heads to God.

PRAYER. *Absolve.*

LOosen, O Lord, we beseech thee, the bonds of our sins: and mercifully turn away from us, whatever we deserve for them. Thro'.

The COMMEMORATION at VESPER.

Ant. What you have done to one of the least of mine, you have done to me, faith the Lord. *Ant.* Quod uni ex nimis meis fecistis, mihi fecistis, dicit Dominus.

V. and R. as above, p. 27. PRAYER. Absolve.

T U E S D A Y.

M A S S.

INTROIT. } **T**Hou, O Lord, hast been our re-
Pf. 89. } fuge from generation to generation: thou art from all eternity, and wilt be throughout all ages. *Pf.* Before the mountains were made, and before the globe of the earth was formed, thou art God from all eternity and throughout all ages. *V.* Glory.

COLLECT. *Respice.*

LOOK down, O Lord, on thy children, and grant that, while we chastise ourselves by mortifying the flesh, our minds may be inflamed with the love and desire of thee. Thro'.

LESSON. *Isaias* lv. 6, 11.

IN those days: *Isaias the Prophet* spake, saying: Seek the Lord, while he may be found; call.

on him while he is near. Let the wicked man forsake his way, and the unjust man his designs, and let him return to the Lord, and he will have mercy on him; and to our God, for he is full of mercy to forgive: for my thoughts are not your thoughts, nor your ways my ways, saith the Lord. Forasmuch as the heavens are above the earth, so are my ways from your ways, and my thoughts from your thoughts. And as the rain and the snow fall down from heaven, and return thither no more, but soak the earth, and water it, and make it bring forth, and afford seed to the sower, and bread to him that eateth: so shall my word be, that shall go out of my mouth: it shall not return to me empty; but it shall accomplish whatsoever I please, and it shall prosper in those things, for which I sent it, *saith the Lord Almighty.*

GRADUAL. *Psf.* 140. Let my prayer ascend like incense in thy sight, O Lord. *V.* And let the lifting up my hands be to thee like the evening sacrifice.

G O S P E L. *Matt.* xxi. 10, 17.

AT that time: When *Jesus* was come into *Jerusalem*, all the city was in an uproar, saying: Who is this? And the people said: This is *Jesus* the Prophet from *Nazareth* in *Galilee*. And *Jesus* went into the temple of God, and cast out all that sold and bought in the temple; and he overthrew the bankers tables, and the seats of those that sold doves; saying to them: It is written: *My house shall be called the house of prayer, but you have made it a den of thieves.* And the blind and the lame came to him in the temple: and he healed them. And when the chief priests and scribes saw the wonderful things he did, and the children crying out in the temple, and saying: *Hosanna to the son of David:* they were moved with indignation, and said to him: Dost thou hear what these say? And *Jesus* said to them, Yes. Have you never read: *Out of the mouths of babes and sucklings thou hast*

Tuesday.

In L E N T.

33

drown perfect praise? And leaving them, he went out of the city into *Bethania*, and remained there.

OFFERTORY. *Pf.* 30. In thee, O Lord, have I hoped: I have said: Thou art my God, my life is in thy hands.

S E C R E T.

BE appeased, O Lord, with the offerings we have made, and defend us from all danger. Thro'.

COMMUNION. *Pf.* 4. When I called on thee, thou didst hear me, O my just God: thou didst assist me in tribulation: have mercy on me, O God, and graciously hear my prayer.

POSTCOMMUNION. *Quasumus.*

WE beseech thee, O Almighty God, that we may one day receive the effects of that salvation, of which we have received the pledge in these mysteries. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Ascendant.*

MAY our prayers, O Lord, ascend to thee, and deliver thy Church from all wickedness. Thro'.

The COMMEMORATION at VESPERS.

<i>Anth.</i> For it is written,	<i>Ant.</i> Scriptum est
that my house is the house	enim, quia domus mea
of prayer for all nations:	domus orationis est cunc-
but you have made it a	tis gentibus: vos autem
den of thieves. And he	fecistis illam speluncam
taught every day in the	latronum. Et erat quo-
temple.	tide docens in templo.

V. and R. as p. 27. PRAYER. *Ascendant.*



EMBER - WEDNESDAY.

M A S S.

INTROIT. **R** Emember, O Lord, the many in-
Pf. 24. *R* stances of thy compassion and me-

cy from the beginning. Let not our enemies ever rule over us : deliver us, O God of *Israel*, from all our distress. *Pf.* To thee, O Lord, have I raised up my soul, let me not be put to shame. *V.* Glory.

Immediately after the Kyrie eleison, is said :

Let us pray.

Let us kneel down. *Flectamus genua. R.*
R. Stand up again. *Levate.*

I. COLLECT. *Preces nostras.*

Mercifully hear our prayers, O Lord, we beseech thee, and stretch forth the right hand of thy power against every thing that opposeth us. Thro'.

I. LESSON. *Exod. xxiv. 12, 18.*

IN those days : The Lord said to *Moses* : Come up to me on the mountain, and stay there : and I will give thee tables of stone, and the law and the commandments, which I have written, that thou mayest teach them the children of *Israel*. Then *Moses* rose up and *Josue* his minister. And *Moses* going up to the mountain of God, said to the elders : Stay here, till we return to you. You have with you *Aaron* and *Hur* : if any debate shall arise, you shall refer it to them. And when *Moses* was gone up, a cloud covered the mount, and the glory of the Lord abode on *Sinai*, covering it with a cloud for six days : and on the seventh day he called *Moses* out of the midst of the cloud. And the appearance of the glory of the Lord was as it were fire burning on the top of the mount, in the sight of the children of *Israel*. And *Moses* going into the midst of the cloud, went up into the mount, and was there forty days and forty nights.

GRADUAL. *Pf.* xxiv. The distress of my soul is increased : deliver me, O Lord from the evils that surround me. *V.* See, O Lord, to what I am reduced. See what I suffer, and forgive me all my sins.

II. COLLECT. *Devotionem.*

WE beseech thee, O Lord, mercifully to regard the devotion of thy people; that mortifying their bodies by fastings, their minds may be refreshed by good works. Thro'.

II. LESSON. 3 Kings x. 3, 8.

IN these days : Elias came into Bersabee of Juda, and left his servant there ; but he went forward a day's journey into the wilderness. And being come thither, he sat under a Juniper-tree, and made it his request that he might die, saying : It is enough for me, O Lord, take my life, for I am not better than my fathers. And he cast himself down, and fell asleep in the shade of the Juniper : when behold an Angel of the Lord touched him, and said to him : Arise, and eat. He looked, and behold at his head there was a cake baked in the embers, and a pot of water : and he eat and drank, and again laid himself down to sleep. And the Angel of the Lord came again the second time, and touched him, saying : Arise, and eat, for thou hast yet a long journey to go. And he arose, and eat and drank, and travelled by the strength of that food forty days and forty nights, as far as Horeb the mountain of God.

TRACT. *Pf.* 24. Deliver me from my necessities, O Lord ; see my distress and affliction, and forgive me all my sins. *V.* To thee, O Lord, have I lifted up my soul : in thee, O my God, do I put my trust, let me not be put to shame. Neither let my enemies scoff at me. *V.* For none that trust in thee shall ever be confounded : let those be confounded, who do what is vain.

G O S P E L. *Matt.* xii. 38.

AT that time : Some of the Scribes and Pharisees spoke to Jesus, saying : Master, we would see

Expl. I have lived long enough,

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Expl. I have lived long enough,

COLLECT. *Devotionem.*

WE beseech thee, O Lord; mercifully to regard the devotion of thy people; that mortifying their bodies by fasting, their minds may be refreshed by good works. *Thro'.*

LESSON. *Ezekiel xviii. 1, 9.*

IN *those days:* The word of the Lord came to me, saying: Why do you make use of this parable, and turn it into a proverb in *Israel*, saying: *Our fathers have eat sour grapes, and the teeth of their children are set on edge?* As I live, saith the Lord God, this parable shall be no longer a proverb amongst you in *Israel*. Behold all souls are mine: as the soul of the father, so also the soul of the son is mine: the soul that sinneth, the same shall die. But if a man be righteous, and do judgment and justice; and hath not eat on the mountains^a, nor lifted up his eyes to the idols of the house of *Israel*; nor defiled his neighbour's wife; nor approached a menstruous woman; nor made any man sorrowful; but hath restored the debtor his pledge; hath taken nothing away by force; hath given his bread to the hungry, and covered the naked with a garment; hath not lent his money to usury, nor received any thing more *than he lent*; hath withdrawn his hand from iniquity, and given true judgment between man and man; hath walked in my precepts, and observed my ordinances to perform the truth: this man is righteous, and he shall certainly live, saith the Lord *Almighty*.

GRADUAL. *Psf. 16.* Preserve me, O Lord, as the apple of thine eye: protect me under the shadow of thy wings. *V.* Let me be tried in thy presence: let thy eyes see justice done.

GOSPEL. *Matt. xv. 21, 28.*

AT *that time:* Jesus going thence, went towards *Tyre* and *Sidon*. And behold a woman

^a Expl. *Where sacrifice was offered to idols.*

Thursday.

In L E N T.

39

of *Canaan* coming from those parts, cried out, saying to him : Have mercy on me, O Lord, O Son of *David* : my daughter is grievously tormented by the Devil. But he answered her not a word. And his disciples came and entreated him, saying : Send her away, for she crieth out after us. But he answering, said : I was sent only to the lost sheep of the house of *Israel*. But she came up to him, and adored him, saying : Lord, help me. Who answering, said : It is not fit to take the childrens bread, and cast it to the dogs. And she said : It is true, Lord : but the dogs also eat the scraps which fall from their master's table. Then *Jesus* answering, said to her : O woman, great is thy faith : be it done to thee according as thou desirest. And her daughter was healed at that very hour.

OFFERTORY. *Pf.* 30. The angel of the Lord will guard on every side those that fear him, and he will deliver them : taste and see how sweet is the Lord.

S E C R E T.

WE beseech thee, O Lord, that the offerings which accompany this wholesome fast, may through thy mercy save us. Thro'.

COMMUNION. *John* 6. The bread, which I will give, is my flesh for the life of the world.

POSTCOMMUNION. *Tuorum nos.*

BY the free grant of these thy gifts, O Lord, augment our temporal, and renew our eternal helps. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Da, quæsumus.*

GRANT, O Lord, we beseech thee, that all Christian people may acknowledge what they profess, and love the heavenly mystery, they so often approach. Thro'.

D 2

COMMEMORATION at VESPERS.

Anth. O woman, great *Ant.* O mulier, magni
is thy faith : be it done est fides tua : fiat tibi
to thee, as thou hast de- sicut petisti.
sired.

V. and R. as p. 27. PRAYER. *Da, quæsumus*



E M B E R - F R I D A Y.

M A S S.

INTROIT. } **D** Eliver me from my necessities, C
Pf. xxiv. } **L** ord ; see my distress and af-
fliction, forgive me all my sins. Pf. To thee have
I raised up my soul, O Lord : O my God, in thee
I trust, let me not be put to shame. V. Glory.

COLLECT. *Esto, Domine.*

BE propitious, O Lord, to thy people, and mer-
cifully strengthen them by thy aid, whom thou
fillest with devotion to thee. Thro'.

LESSON. *Ezekiel xviii. 20, 28.*

THus saith the Lord God : The soul that sinneth
the same shall die : the son shall not bear the
iniquity of the father, nor the father the iniquity of
the son. The righteousness of the righteous man
shall be upon himself^a, and the wickedness of the
wicked man upon himself. But if the wicked man
shall repent of all the sins he hath committed, and
observe all my precepts, and do judgment and right-
eousness, he shall certainly live, and not die. All the
wickedness he hath wrought, I will not remember
by the righteousness he hath done, shall he live. Is
it my will that the sinner should die, saith the Lord
God ? Is it not *rather* that he be converted from
his ways and live ? But if the righteous man shall

^a Expl. *The righteous man shall be rewarded for his righteousness
and the wicked man punished for his wickedness.*

turn away from his righteousness, and commit iniquity according to all the abominations commonly practised by the wicked, shall he live? All the righteousness he hath done, shall be forgot: in the transgression he hath fallen into, and in the sin he hath committed, shall he die. But you have said: The way of the Lord is not just. Hearken therefore, O house of *Israel*: Is it my way that is not just; or, are they not rather your ways that are wicked? For, when the righteous man shall depart from his righteousness, and work iniquity, in it shall he die: in the unrighteousness he hath wrought, shall he die. And when the wicked man shall forsake the iniquity he hath committed, and do judgment and righteousness, he shall restore life to his soul. For when he reflecteth, and departeth from all the iniquities he had committed, he shall certainly live, and not die, *saith the Lord Almighty.*

GRADUAL. *Pf.* 85. Save, O Lord, thy servant, who hopeth in thee. *V.* Give ear, O Lord, to my prayer.

TRACT. Deal not with us, *as above, p.* 29.

G O S P E L. *John* v. 1, 15.

AT that time: There was a festival of the *Jews*, and *Jesus* went up to *Jerusalem*. Now there is at *Jerusalem* by the Sheep-gate a pool, called in the *Hebrew* tongue, *Bethsaida*, that hath five porches. In these lay great numbers of sick, of blind, lame, and withered, waiting for the moving of the water. For an Angel of the Lord at a certain time descended into this pool, and the water was put in motion. And he who first went in, after the water was put in motion, was healed of his infirmity, whatsoever it was. Now there was a man there, who had been eight and thirty years under his infirmity. Whom when *Jesus* saw lying, and knew he had been a long time ill, he saith to

him: Wouldst thou be made whole? The sick man answered him: Lord I have no one to put me into the pool, when the water is put in motion: so that while I am coming, another steppeth in before me. *Jesus* saith to him: Rise, take up thy bed, and walk. And forthwith the man was made whole, and took up his bed and walked. And that day was the *Sabbath*. The *Jews* therefore said to him that was cured: *It* is the *Sabbath-day*; it is not *therefore* lawful for thee to carry thy bed. He answered them: He, who healed me, said to me: Take up thy bed and walk. Then they asked him: Who is that man, that said to thee: Take up thy bed and walk? But he that was healed knew not who it was: for *Jesus* had withdrawn himself from the crowd that was standing in the place. Afterwards *Jesus* found him in the temple, and said to him: Behold thou art made whole; sin now no more, lest something worse befall thee. The man went away and told the *Jews*, that it was *Jesus*, who had made him whole.

OFFERTORY. *Pf.* 102. Bless the Lord, O my soul, and forget not what he hath done for thee: and thou shalt grow young like an eagle.

S E C R E T.

REceive, O Lord, we beseech thee, the offerings of our homage, and mercifully sanctify thy own gifts. Thro'.

COMMUNION. *Pf.* 6. Let all my enemies be put to shame, and be dismayed: let them be put to flight and shame very speedily.

POSTCOMMUNION. *Per hujus.*

MAY the efficacy of this sacrament, O Lord, cleanse us from our sins, and obtain for us the accomplishment of our just desires. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Exaudi nos.*

GRaciously hear us, O merciful God, and manifest the light of thy grace to our souls. Thro'.

COMMEMORATION at VESPERS.

Anth. He that healed *Ant.* Qui me sanum me, commanded me, fecit, ille mihi præcepit : saying : Take up thy bed, Tolle grabatum tuum, and walk in peace. & ambula in pace.

V. and R. as p. 27. PRAYER. *Exaudi nos.*

E M B E R - S A T U R D A Y .

M A S S .

INTROIT. **L**ET my prayer come before thee, Ps/xxxvii. **L**O Lord ; give ear, O Lord, to my petition. Ps. O Lord God, my Saviour, to thee have I cried out night and day. V. Glory.

Immediately after the Kyrie eleison is said :

Let us pray.

Let us kneel down. Flectamus genua. R. Stand up again. Levate.

I. C O L L E C T . *Populum tuum.*

Mercifully, O Lord, look down on thy people, and in thy clemency turn away from them the scourges of thy wrath. Thro'.

I. L E S S O N . *Deut. xxvi. 13.*

IN those days Moses spake to the people, saying : When thou hast fully paid the tithes of all thy fruit, thou shalt thus speak in the presence of the Lord thy God. I have removed out of my house whatever was consecrated to thee, and I have given it to the Levite and to the stranger, and to the orphan and the widow, as thou commandedst me ; neither have I transgressed thy precepts, nor for-

cy from the beginning. Let not our enemies ever rule over us : deliver us, O God of *Israel*, from all our distress. *Pf.* To thee, O Lord, have I raised up my soul, let me not be put to shame. *V.* Glory.

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Expl. I have lived long enough,

Let us pray. Let us kneel down. R. Stand up again.

IV. COLLECT. *Preces.*

Mercifully hear, we beseech thee, O Lord, the prayers of thy people: that we, who are justly afflicted for our sins, may mercifully be delivered for the glory of thy name. Thro'.

IV. LESSON. *Ecclus. xxxvi. 1, 10.*

O God, of all, have mercy on us, and look upon us, and shew us the light of thy mercies: and send thy terror on the nations, who have not sought after thee, that they may know there is no God besides thee, and that they may publish thy wonders. Lift up thy hand over the foreign nations, that they may see thy power. For as in their sight thou hast been sanctified^b in us; so in our sight shalt thou be magnified in them, that they may know thee, even as we have known, that there is no God besides thee, O Lord. Renew thy prodigies, and change thy wonders; glorify thy hand, and thy right arm. Exert thy fury, and pour forth wrath. Destroy the adversary, and crush the enemy. Hasten the time, and remember the end, that they may publish thy wonders, O Lord our God.

GRADUAL. *Psf. 140.* Let my prayer ascend like incense in thy sight, O Lord. V. And let thy lifting up my hands be to thee like the evening sacrifice.

Let us pray. Let us kneel down. R. Stand up again.

V. COLLECT. *Actiones nostras.*

Prevent, we beseech thee, O Lord, our actions by thy holy inspirations, and carry them on by thy gracious assistance; that every prayer and wor

^b Expl. As thou hast let them see that thou art our Holy One, O God: so shall we see the effects of thy might in the punishment of them.

of ours may always begin from thee, and by thee be happily ended.

V. LESSON. *Dan. iii. 49.*

IN *those days*: The Angel of the Lord went down with *Azarias* and his companions into the furnace, and he drove the flame of fire from out of the furnace, and he made the midst of the furnace, as a breeze of wind, with dew ^c. But the flame spread all above the furnace, nine and forty cubits: and it broke forth and burnt those of the *Chaldees*, the servants of the king, whom it found near the furnace, who kindled it: and the fire touched not *Azarias and his companions*; it troubled them not, neither did it do them any harm. Then those three, as with one mouth, praised, glorified, and blessed God in the furnace, saying:

C A N T I C L E.

Blesséd art thou, O Lord, the God of our forefathers: and worthy of praise and glory for ever.

And blessed is the name of thy glory, which is holy ^d: and worthy of praise and glory for ever.

Blesséd art thou in the holy temple of thy glory: and worthy of praise and glory for ever.

Blesséd art thou upon the sacred throne of thy kingdom: and worthy of praise and glory for ever.

Blesséd art thou *leaning* on the scepter of thy divinity: and worthy of praise and glory for ever.

Blesséd art thou, who sittest on the *Cherubim*, beholding the deep: and worthy of praise and glory for ever.

Blesséd art thou, who walkest on the wings of the winds, and on the waves of the sea: and worthy of praise and glory for ever.

May all the angels and thy holy ones bless thee: may they praise and glorify thee for ever.

^c Expl. *The evening breeze, when the dew falls.* ^d Or, *Which is the Holy One.*

May the heavens, earth, sea, and all therein bless thee : may they praise and glorify thee for ever.

Glory be to the Father, and to the Son, and to the Holy Ghost : who is worthy of praise and glory for ever.

As it was in the beginning, now is, and evermore shall be, world without end. *Amen.* Who is worthy of praise and glory for ever.

Blessed art thou, O Lord, the God of our forefathers : and worthy of praise and glory for ever.

TRACT. *Psf.* 116. Praise the Lord all you *Gentiles* : praise him all nations. *V.* For his mercy is confirmed upon us ; and the truth of the Lord abideth for ever.

GOSPEL. *Matt.* 17. *as Sunday next, p.* 50.

OFFERTORY. *Psf.* 87. O Lord God, my Saviour, to thee have I cried out by day and by night : let my prayer come to thee, O Lord.

S E C R E T.

Sanctify, O Lord, we beseech thee, our fast by his holy sacrifice, that what we outwardly profess by the observance of this fast, may be inwardly effected in us. *Thro'.*

COMMUNION. *Psf.* 7. In thee, O Lord my God have I put my trust, deliver me from all my persecutors, and rescue me.

POSTCOMMUNION. *Sanctificationibus.*

MAY this holy sacrifice, O Lord, cure us of all our sins, and become an eternal remedy to us. *Thro'.*

Let us pray. Bow down your heads to God.

PRAYER. *Fideles tuos.*

MAY thy much-desired blessing, O God, give strength to thy people, and hinder them from ever swerving from thy will, and make them always enjoy thy blessings. *Thro'.*

COMMEMORATION at VESPERS, *as in the VESPERs of to-morrow.* PRAYER. Collect of to-morrow.

I. SUNDAY in LENT.

MASS. INTROIT. *Pf. xxiv.*

ember, O Lord,
 many instances
 compassion and
 om the begin-
 et not our ene-
 r rule over us :
 s, O God of *Is-*
 all our distress.
 thee, O Lord,
 sed up my soul :
 I trust, O my
 me not be put
 . *V. Gloria.*

R Emiscere misera-
 tionum tuarum,
 Domine, & misericordiae
 tuae, quae à saeculo sunt.
 Ne unquam dominantur
 nobis inimici nostri : li-
 bera nos, Deus *Israel*;
 ex omnibus angustiis
 nostris. *Pf. Ad te, Do-*
 mine, levavi animam
 meam : Deus meus in
 te confido, non erubescam. *V. Gloria.*

COLLECT. *Deus, qui conspicias.*

ed, who seest how destitute we are of all
 engh, preserve us both within and with-
 our bodies may be free from all adversity,
 ous purified from all evil thoughts. Thro'

PISTLE. *1 Thess. iv. 1, 7.*

em : We request and beseech you by our
 d *Jesus*, that having learned from us how
 ht to walk in order to please God, you
 alk so as to advance more and more. *
 know what precepts I gave you in the name
 ord *Jesus*. For this is the will of God, that
 holy ; that you refrain from fornication ;
 every one of you know how to keep his
 ith holiness and respect, and not be hur-
 y with lust, as the heathens are, who know
 . Let no one over-reach or deceive his
 n *his* dealings ; for the Lord is the reven-
 l these things, as we have declared to you,
 ed you before. For God did not call us to
 an, but to be holy, in *Christ Jesus our Lord*.

Expl. *His body, which is the vessel of his soul.*

II.

E

GRADUAL. *Pf.* xxiv.

The distress of my soul is increased : deliver me, O Lord, from the evils that surround me. *V.* See, O Lord, to what I am reduced : see what I suffer, and forgive me all my sins.

Tribulationes cord mei dilatatae sunt : a necessitatibus meis eripe me, Domine. V. Vnde humilitatem meam, laborem meum : & dimitte omnia peccata mea.

TRACT. *Pf.* cv.

Praise the Lord, for he is good : and his mercies abide for ever. *V.* Who will relate the wonderful works of the Lord : who will publish all his praises ? *V.* Happy are they who observe his law, and at all times do that which is just. *V.* Remember us, O Lord, according to the good will thou bearest thy people : visit us and save us.

Confitemini Dominum quoniam bonus : quoniam in saeculum misericordia ejus ? V. Quo loquetur potentias Domini : auditas faciet omnes laudes ejus ? V. Beati qui custodiunt iudicium, & faciunt justitiam in omni tempore. V. Memento nostri, Domine, in beneplacito populi tui : visita nos in salutari tuo.

GOSPEL. *Matt.* xvii. 1, 9.

At that time : Jesus took Peter, and James, and John his Brother, and led them up into a high mountain apart : and he was transfigured before them. And his face became bright as the sun, and his garment white as snow. And behold there appeared to them Moses and Elias, discoursing with him. And Peter answering said to Jesus : Lord it is good for us to be here : if thou wilt let us make here three tabernacles, one for thee, one for Moses, and one for Elias. While he was yet speaking, behold a bright cloud overshadowed them. And, lo, a voice came out of the cloud, saying

This is my beloved Son, in whom I am well pleased, hear you him. And his disciples hearing it; fell on their faces, and were very much frightened. And *Jesus* coming to them, touched them, and said: Arise, and be not afraid. And lifting up their eyes, they saw no body, but only *Jesus*. And, as they went down from the mountain, *Jesus* charged them, saying: Tell not this vision to any, till the son of man rise again from the dead. Credo.

OFFERTORY. *Pf. cxviii.*

I will meditate on thy law, which I have loved exceedingly: and I will put in practice thy commandments, which I have loved.	Meditabor in mandatis tuis, quæ dilexi valde: & levabo manus meas ad mandata tua, quæ dilexi.
--	---

S E C R E T.

LOOK down, O Lord, we beseech thee, on this our sacrifice, that it may increase our devotion, and procure our salvation. Thro'.

COMMUNION. *Pf. v.*

Hear my cry: attend to the words of my prayer, O my King, and my God: for 'tis to thee, O Lord, I will address my prayer.	Intellige clamorem meum: intende voci orationis meæ, Rex meus, & Deus meus: quoniam ad te orabo, Domine.
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POSTCOMMUNION. *Supplices.*

GRant, we humbly beseech thee, O Almighty God, that those, whom thou hast refreshed with thy sacraments, may worthily serve thee in the conduct of their lives. Thro'.

V E S P E R S.

LITTLE CHAPTER. Brethren: We request. *Beginning of the EPISTLE to *, p. 49.*

HYMN, V. and R. as above, p. 26.

At the MAGNIFICAT.

Anth. Tell not the vision you have seen to any body, till the Son of Man rise again from the dead. *Ant.* Visionem quam vidistis, nemini dixeritis, donec à mortuis resurgat Filius hominis.

PRAYER. Collect at Mass, p. 49.



M O N D A Y.

M A S S.

INTROIT. } **D**eliver me, O Lord, and take pity
Pf. 25. } on me : for my foot hath stood
 in the right path : in the assemblies will I bless the
 Lord. *Pf.* Be thou, O Lord, my judge, for I have
 walked in my innocency : and trusting in thee, I
 shall not be weakened. *V.* Glory.

COLLECT. *Præsta, quæsumus.*

GRant, we beseech thee, O Almighty God, that thy people, who mortify themselves by abstinence from meat, may fast likewise from sin, and follow righteousness. *Thro'.*

L E S S O N. *Dan.* ix. 15, 19.

IN those days: Daniel prayed to the Lord, saying :
 O Lord our God, who didst bring forth thy people out of the land of *Egypt* with a mighty hand, and didst make thy name famous, as it is to this day : we have sinned, we have done wickedly, O Lord, against all thy commandments : but let thy wrath be turned away, I beseech thee, and thy fury from *Jerusalem* thy city, and from thy holy mountain. For it is for our sins, and for the iniquity of our forefathers, that *Jerusalem* and thy people are become a scoff to all round about us. But graciously hear now, O our God, the prayer of thy servant, and his request; and for thy own sake, look upon thy sanctuary, which is become abandoned.

Bend thine ear, O my God, and hearken : open thine eyes, and see our distress, and that of the city, upon which thy name hath been called ^b. For we rely not on our own righteousness, while we prostrate pour forth our prayers to thee, but on thy great mercy. Graciously hear us, O Lord : be appeased, O Lord : be attentive, and grant my request. Delay not, O my God, for thy own sake, for thy name hath been called on ^c upon thy city and thy people, O Lord our God.

GRADUAL. *Psf.* 69. Be thou my helper and my deliverer : O Lord, delay not. *V.* Let my enemies, who seek my soul, be put to confusion and shame.

TRACT. *Psf.* 102. Deal not with us, *as above*, p. 29.

G O S P E L. *John* viii. 21, 29.

AT that time : Jesus said to the multitude of the Jews : I go, and you shall seek me, and you shall die in your sin. Whither I go, you cannot come. The *Jews* therefore said : Will he kill himself ; because he saith : Whither I go you cannot come ? And he said to them : You are from beneath, I am from above. You are of this world ; I am not of this world. Therefore I said to you : You shall die in your sin : for, if you believe not that I am ^d, you shall die in your sin. Then they said to him : Who art thou ? *Jesus* said to them : *I am the beginning* ^e, I that am speaking to you. I have many things to say about you, and condemn in you : but he that sent me, is true ; and I speak in the world the things I have heard from him : and they understood not that he said that God was his Father. *Jesus* therefore said to them : When you

^b Or, *Which hath been called by thy name.*

^c Or, *Thy city and people have been called by thy name.*

^d Expl. *This was the name of God, Jehovah, and consequently Christ assuming that name, challenges to himself the nature of the Father.*

^e Expl. *He alludes to the first words of Genesis.*

shall have raised on high the Son of Man, then you will know that I am, and that I do nothing of myself: but whatever my Father hath taught me, that I speak. And he that sent me, is with me, and he hath not left me alone: for I always do what is pleasing to him.

OFFERTORY. *Pf.* 15. I will bless the Lord, who hath given me understanding: I always had the Lord before my eyes; for he is at my right hand, that I may not fall.

S E C R E T.

MAY this sacrifice of propitiation and praise make us, O Lord, worthy of thy protection. Thro'.

COMMUNION. *Pf.* 8. O Lord our God, how wonderful is thy name over the whole earth!

POSTCOMMUNION. *Hæc nos.*

MAY this communion, O Lord, cleanse us from sin: and make us partakers of the heavenly remedy. Thro'.

Let us pray. Bown down your heads to God.

P R A Y E R. *Adesto.*

HEAR our prayers and intreaties, O Almighty God; and grant that those, to whom thou givest hopes of thy mercy, may experience the effects of thy usual clemency. Thro'

The COMMEMORATION at VESPER. S.

<i>Anth.</i> He that sent me,	<i>Ant.</i> Qui me misit,
is with me, and hath not	mecum est, & non reli-
left me alone: because I	quit me solum: quia qua-
always do what is plea-	placita sunt ei, facio sem-
sing to him.	per.

V. and R. as above, p. 27. PRAYER. *Adesto*

T U E S D A Y.

M A S S.

INTROIT. } MY heart hath said to thee; I have
Pf. 26. } sought thy presence; I will con-
 tinue to seek thy presence, O Lord: turn not away
 thy face from me. *Pf. The Lord is my light and*
my salvation; whom shall I fear? V. Glory.

COLLECT. *Perfice.*

GRant us, O Lord, we beseech thee, thy assist-
 ance, whereby we may go through the obser-
 vance of his holy fast, that what we have under-
 taken by thy appointment, we may accomplish by
 thy grace. Thro'

LESSON. 3 Kings xvii. 8, 16.

IN those days: The word of the Lord came to
Elias the Thesbite, saying: Arise, go to *Sareph-
 ta in the territory of the Sidonians*, and abide there:
 for I have commanded the widow woman to give
 thee food. He arose, and went to *Sarephtha*. And
 when he came to the gate of the city, he saw the
 widow woman gathering sticks: and calling her,
 he said: Give me a little water in a vessel to drink.
 And as she went to fetch it, he called after her,
 saying: Bring me likewise, I pray thee, a morsel
 of bread in thy hand. And she answered: As the
 Lord thy God liveth, I have no bread, but only a
 handful of meal in a vessel, and a little oil in a pot:
 and behold I am gathering two sticks, that I may
 go home, and dress it for me and my son, that we
 may eat it, and die. *Elias* said to her: Fear not,
 but go and do what thou hast said: but first make
 for me of that little meal a small cake on the em-
 bers, and bring it to me: and afterwards thou shalt
 make some for thy self and thy son. For thus saith
 the Lord God of *Israel*: The vessel of meal shall
 not waste, nor the pot of oil be diminished, till the
 day, in which the Lord shall send rain upon the
 earth. She went, and did as *Elias* had bid her; and

he, and she, and her family did eat : and from that day the vessel of meal wasted not, neither was the pot of oil diminished, according to the word of the Lord spoken by *Elias*.

GRADUAL. *Pf.* 54. Cast thy sollicitude on the Lord, and he will feed thee. *V.* When I cried out to the Lord, he heard my voice against those who were coming upon me.

G O S P E L. *Matt.* xxiii. 1, 12.

AT that time : *Jesus* spoke to the multitude and to his disciples, saying : The *Scribes* and *Pharisees* sit in the chair of *Moses* ; and therefore, whatever they say to you, observe and do it : but do not according to their works : for they say, and do not ^c. For they bind heavy and insupportable burdens, and they lay them on men's shoulders : but they will not move them with a finger of their own. And they do all their works to be seen by men : for they wear broad *plylaacteries* ^d, and long fringes ^e. And they love the highest places at feasts, and the first chairs in the synagogues, and to be saluted in the market-place, and to be called by men, *Rabbi*. But be not you called *Rabbi*, for you have only one Master, and you are all brethren. And call no man your father on earth, for you have only one Father, who is in heaven. Neither be you called masters, for you have only one Master, who is the *Christ*. He that is the greatest among you, shall be your servant : and whosoever exalteth himself, shall be humbled : and he that humbleth himself, shall be exalted.

OFFERTORY. *Pf.* 50. Have mercy on me, O Lord, according to thy great mercy : O Lord, blot out my iniquity.

^c Expl. *They preach, but do not practise.*

^d Expl. *The Jews wore the decalogue wrote in slips of parchment about their wrists and their foreheads.*

^e Expl. *They wore tassels at the corners of their garments.*

Wednesday.

In L E N T.

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S E C R E T.

Mercifully sanctify us, O Lord, by these mysteries; and let them cleanse us from all earthly vice, and bring us to the enjoyment of thy heavenly gifts. Thro'.

COMMUNION. *Pf. 9.* I will publish all thy wonders: I will rejoice in thee, and be transported with joy: I will sing to the glory of thy name, O thou the Most High.

POSTCOMMUNION. *Ut facris.*

Make us always, we beseech thee, O Lord, obedient to thy commandments, that we may be worthy of thy gifts, which we have partaken of. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Propitiare.*

BE appeased, O Lord, by our prayers, and heal the infirmities of our souls; that our sins being forgiven, we may ever rejoice in thy blessings. Thro'.

The COMMEMORATION at VESPERS.

<i>Antb.</i> But you are	<i>Ant.</i> Omnes autem
all brethren: and call	vos fratres estis: & pa-
not any one your father	trēm nolite vocare vobis
on earth: for you have	super terram: unus est
but one Father, who is	enim Pater vester, qui
in heaven: nor be you	in cœlis est: nec voce-
called masters, because	mini magistri, quia Ma-
you have but one Ma-	gister vester unus, est
ster, who is the <i>Christ.</i>	<i>Christus.</i>

V. and R. as above, p. 27. PRAYER. *Propitiare.*

W E D N E S D A Y.

M A S S.

INTROIT. **F**orsake me not, O Lord my God,
Pf. 37. depart not from me: come to my
assistance, O Lord the God of my salvation. *Pf.*

Lord rebuke me not in thy fury : nor chastise me in thy wrath. *V.* Glory.

COLLECT. *Populum tuum.*

Mercifully regard thy people, O Lord, we beseech thee, and grant that those whom thou commandest to abstain from flesh, may likewise cease from all sin. *Thro'.*

LESSON. *Esther xiii. 8, 17.*

IN those days : *Mardocheus* prayed to the Lord, saying : O Lord the Almighty King, for all things are under thy power ; and there is none that can withstand thy will, if thou determine to save *Israel*. Thou didst make heaven and earth, and whatsoever is under the cope of the heavens. Thou art the Lord of all, neither can any resist thy Majesty. And now Lord our Sovereign, the God of *Abraham*, take pity on thy people, for our enemies design our destruction, and the ruin of thy inheritance. Despise not thy lot which thou didst purchase of *Egypt*. Hear my prayer, and be merciful to thy lot and possession, and turn our mourning into joy, that we may live and praise thy name, O Lord, and shut not the mouths of those that sing thy praises, O Lord our God.

GRADUAL. *Psf. 27.* Save thy people, O Lord, and bless thy inheritance. *V.* To thee, O Lord, have I cried out ; answer me, O my God, lest I become like those that go down into the pit.

TRACT. Deal not with us, O Lord, *p. 29.*

GOSPEL. *Matt. xx. 17, 28.*

AT that time : *Jesus* going up to *Jerusalem*, took the twelve disciples aside, and said to them : Behold we are going up to *Jerusalem*, and the Son of Man will be betrayed to the chief priests and to the scribes, and they will condemn him to death, and deliver him up to the *Gentiles* to be insulted, scourged, and crucified ; and the third day he shall

day.

In L E N T.

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in. Then came to him the mother of the *Zebedee*, with her sons, worshipping him, something of him: Who said to her: What thou desire? She saith to him: Appoint these my two sons may sit, one on thy right hand, and the other on thy left, in thy kingdom. And *Jesus* answering, said: Ye know not what ye ask. Can you drink the cup which I am to drink? They say to him, we can: He saith to them: My cup indeed you shall drink; but to sit on my right hand, or on my left, is not mine to give; but it is for those, for whom it is prepared by my Father. And the other ten disciples, when they heard this, were moved with indignation against the two brothers. But *Jesus* calling them to him, said: Ye know that the princes of the Gentiles exercise power over them, and that the great ones exercise authority over them. It shall not be so among you: but whosoever would be a great one among you, let him wait on you: and whosoever would be first among you, shall be your servant: even the Son of Man came not to be served, but to give his life for the redemption of many.

EXHORTORY. *Pf.* 24. To thee, O Lord, have I put up my soul; in thee, O my God, I put my trust: let me not be put to shame: neither let my enemies scoff at me: for none that wait for thee shall be put to shame.

S E C R E T.

mercifully look down, O Lord, on the offerings we make thee, and by the intercourse of these mysteries, release us from the bonds of our Thro'.

COMMUNION. *Pf.* 10. The Lord is just, and his justice: he hath regard to what is right.

POSTCOMMUNION. *Sumptis.*

We beseech thee, O Lord, that the receiving of this sacrament may forward our eternal redemption. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Deus innocentiae.*

O God, the restorer and lover of innocence, direct to thyself the hearts of thy servants, that being inflamed by thy Holy Spirit, they may be constant in faith, and zealous in good works. Thro'.

The COMMEMORATION at VESPERS.

Ant. For he shall be delivered up to the Gentiles to be insulted, scourged, and crucified. *Ant.* Tradetur enim Gentibus ad illudendum & flagellandum, & crucifigendum.

V. and R. as p. 27. PRAYER. *Deus innocentiae.*

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T H U R S D A Y.

M A S S.

INTROIT. } **O** God, come thou to my assistance
Pf. 69. } **O** Lord, make haste to help me
 let my enemies, who seek my life, be put to confusion and shame. *Pf.* May they be put to flight and ashamed, who seek me harm. *V.* Glory.

COLLECT. *Prostra nobis.*

Grant us, we beseech thee, O Lord, the assistance of thy grace; that whilst we duly apply ourselves to fasting and prayer, we may be delivered from all enemies both of soul and body. Thro'

LESSON. *Jer. xvii. 5, 10.*

THUS saith the Lord God: Cursed is he, that putteth his trust in man, and maketh his arm^b, and whose heart departeth from the Lord. For he shall be as a tamarisk in the desert, and not see when good cometh: but shall dwell in dryness in the desert, in a salt-land, and not inhabitable. Blessed is the man that trusteth in the Lord, whose only confidence is in God. And he shall

^b Expl. *Relies on the strength of man.*

as a tree that is planted by the water-side, that sendeth out it's roots towards the moisture : and it shall not fear, when the heat cometh. And the leaf thereof shall be green, and in the time of drought it shall not be uneasy, neither shall it cease at any time to bring forth fruit. The heart of man is perverse and unsearchable, who can know it ? I am the Lord that search the heart, and try the reins : who reward every one according to his way, and according to the fruit of his devices. *saith the Lord Almighty.*

GRADUAL. *Pf. 78.* Forgive us, O Lord, our offences, lest the *Gentiles* say : Where is now their God ? *V.* Help us, O God our Saviour, and for the glory of thy name deliver us, O Lord.

G O S P E L. *Luke xvi. 19, 31.*

AT that time : Jesus said to the Pharisees : There was a certain rich man, who was clothed in purple and fine linen, and feasted sumptuously every day. And there was a certain beggar named Lazarus, who lay at his gate full of sores, desiring to be fed with the crumbs which fell from the rich man's table ; but no one would give them to him ; but even the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom. And the rich man also died, and was buried in hell. And lifting up his eyes, when he was in torments, he saw Abraham afar off, and Lazarus in his bosom. And crying out, he said : Father Abraham, take pity on me, and send Lazarus to dip the tip of his finger in water, that he may cool my tongue, for I suffer extreme torments in this flame. And Abraham said to him : Son, remember in thy life-time thou didst receive good things, and Lazarus evil : but now he is comforted, and thou art tormented. Moreover, there is a great chaos between you and us : so that they, who would pass hence to you, cannot, nor

return hither from thence. And he said : Then I beseech thee, O Father, send him to my father's house, for I have five brethren, that he may admonish them, lest they also come into this place of torment. And *Abraham* said to him : They have *Moses* and the Prophets : let them hear them. And he said : No, Father *Abraham* : but if one go to them from the dead, they will do penance. But he said him : If they will not hear *Moses*, nor the Prophets ; neither will they believe, though one should rise from the dead.

OFFERTORY. *Exod. 32.* *Moses* prayed in the presence of the Lord his God, and said : Why, O Lord, art thou angry with thy people ? Let the wrath of thy soul be appeased : remember *Abraham*, *Isaac*, and *Jacob*, to whom thou didst swear to give a land flowing with milk and honey. And the Lord was appeased, and did not the evil, with which he threatened his people.

S E C R E T.

MAY the fast consecrated to thy name, O Lord, sanctify us by this present sacrifice, that we may experience inwardly the effects of what we outwardly profess by our fast. Thro'.

COMMUNION. *John 6.* He that eateth my flesh, and drinketh my blood, abideth in me, and I in him, saith the Lord.

POSTCOMMUNION. *Gratia tua.*

MAY thy grace, O Lord, we beseech thee, never abandon us ; but always make us intent on thy holy service, and always procure us thy help. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Adesto.*

BE favourable, O Lord, to thy servants, and hear their prayers in the grant of everlasting mercy ; that glorying in thee their creator and governor, they may have all things perfected and perpetuated to them. Thro'.

COMMEMORATION at VESPER.

That rich man *Ant.* Dives ille guttam
or a drop of wa- aquæ petiit, qui micas
denied *Lazarus* panis *Lazaro* negavit.
umbs of bread.

and R. as p. 27. PRAYER. Adesto.



F R I D A Y.

M A S S.

T. } BUT I will appear with the justice
of my cause in thy sight ; I shall
ied, when thy glory shall appear. *Pf.* Hear,
the justice of my cause ; hearken to my
V. Glory.

COLLECT. *Da, quæsumus.*

it, O Almighty God, that, being purified by
s fast, we may come to the approaching
ty with clean hearts. Thro'.

LESSON. *Gen.* xxxvii. 6, 22.

ose days : Joseph said to his brethren : Hear
dream, which I saw : I thought we were
sheaves in the field : and that my sheaf
it were, and stood upright, and your sheaves
round about it, adored my sheaf. His
answered : Art thou to be our king ? Or
to be subject to thy power ? These dreams,
e, and discourses furnished the fuel of their
d hatred. He had also another dream, which
his brethren, saying : I saw in a dream the
the moon, and eleven stars, as it were,
me. And when he had told this to his fa-
d brethren, his father rebuked him, and said :
s the meaning of this dream, which thou
1 ? Am I, and thy mother, and thy brethren
: thee upon earth ? His brethren therefore

envied him: but his father considered the thing with himself in silence. And when his brethren were in *Sichem* feeding their father's flocks, *Israel* said to him: Thy brethren are feeding the sheep in *Sichem*. come, I will send thee to them. And when he answered: I am ready: he said to him: Go, and see if all things be well with thy brethren and the cattle: and bring me word again what is doing. Being sent therefore from the vale of *Hebron*, he came to *Sichem*: And a man found him wandering in the field, and asked him, what he sought: and he answered: I seek my brethren: tell me where they are feeding the flocks. And the man said to him: They are gone from hence: but I heard them say: Let us go to *Dothain*. *Joseph* therefore went after his brethren, and found them in *Dothain*. Who when they saw him afar off, before he came nigh them, they resolved to kill him; and said one to another: Behold, here cometh the dreamer: come, let us kill him, and cast him into an old pit: and we will say: some wild beast hath devoured him: and then it will appear what his dreams will avail him. But *Ruben* hearing this, endeavoured to deliver him out of their hands, and said: Do not take away his life: nor shed his blood: but cast him into this pit: which is in the desert, and keep your hands guiltless. Now he said this, being desirous to rescue him out of their hands, and to restore him to his father.

GRADUAL. *Pf.* 119. I cried out to the Lord in my distress, and he heard me. *V.* Deliver my soul O Lord, from wicked lips, and from a deceitful tongue.

TRACT. Deal not with us, O Lord, *p.* 29.

GOSPEL. *Matt.* xxi. 33, 46.

AT that time Jesus spoke to the multitude of the Jews, and to the chief priests this parable. There was a certain householder, who planted vineyard, and hedged it about, and fixed in it

refs, and built a tower, and letting it out to husbandmen, went to a far country. And the season for fruit drew near, he sent his s to the husbandmen, to receive the fruit of eyard. And the husbandmen laying hold of vants, one they beat, another they killed, other they stoned. He sent again other ser-vants in number than the former, and they them in like manner. And last of all, to them his Son, saying: They will have for my Son. But the husbandmen, seeing s, said among themselves: This is the heir, let us kill him, and we shall have his inheritance. And seizing him, they dragged him out of the vineyard, and killed him. When the Master therefore of the vineyard cometh, what will he do to these husbandmen? They say to him: He will utterly destroy those wicked men, and let the vineyard to other husbandmen, who shall bring forth the fruit in their seasons. *Jesus saith to them: Have you never read in the scriptures: The stone which the builders rejected, is become the corner-stone: this is done by the Lord, and it shall be wonderful in our eyes?* Therefore I say to you, the Kingdom of God shall be taken from you, and shall be given to a nation, that will bring forth the fruits thereof. And whosoever shall fall on this stone, shall be broken: and on whomsoever it shall fall, shall crush him. And when the chief priests and Pharisees had heard his parables, they knew he spake of them. And seeking to lay hands on him, they feared the people, because they held him for a prophet.

EXHORTORY. *Psf. 39.* Look down to my aid, O Lord, and let them be put to confusion and shame, that seek my life: look down to my aid, O Lord.

S E C R E T.

MAY the effects of this sacrifice, O Lord, remain in us, and be increased by good works Thro'.

COMMUNION. *Psf.* 11. Thou wilt defend us, O Lord, and protect us both now and for evermore.

POSTCOMMUNION. *Fac nos.*

GRant, we beseech thee, O Lord, that, having received this pledge of our eternal salvation, we may so direct our course thereto, as happily to arrive at it. Thro'.

Let us pray. Bow down your heads to God.

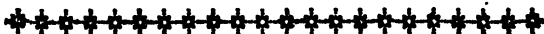
PRAYER. *Da, quæsumus.*

GRant, we beseech thee, O Lord, to thy people health both of soul and body, that, by the continual practice of good works, they may always be defended by thy powerful protection. Thro'.

The COMMEMORATION at VESPER.

Anth. Desiring to apprehend him, they were afraid of the multitude, because they esteemed him as a prophet. *Ant.* Quærentes eum tenere timuerunt turbam, quia, sicut prophetam eum habebant.

V. and R. as above, p. 27. PRAYER. *Da, quæsumus.*



S A T U R D A Y.

M A S S.

INTROIT. } **T**HE law of the Lord is without
Psf. 18. } reproof, and converteth souls;
 the testimony of the Lord is true, and bestoweth
 wisdom on little ones. *Psf.* The heavens publish the
 glory of God; and the firmament declareth the
 works of his hands. *V.* Glory.

COLLECT. *Da, quæsumus.*

GRant, O Lord, we beseech thee, this saving effect of our fast, that the chastisement of the flesh, which we have undertaken, may become the improvement of our souls. Thro'.

LESSON. *Gen. xxvii. 5, 39.*

IN these days: *Rebecca* said to her son *Jacob*: I heard thy father speak to thy brother *Esau*, and say to him: Bring me in something of thy hunting, and make it ready for me, that I may eat and bless thee in the sight of the Lord, before I die. Now therefore, my son, take my counsel: and going to the flock, bring me two of the best kids, that I may make thereof for thy father meat such as he liketh: which thou shalt carry in, that when he hath eat it, he may bless thee before he dieth. To whom *Jacob* answered: Thou knowest my brother *Esau* is an hairy man, and I am smooth. If my father should touch me, and perceive it, I fear, he will think, I would have deceived him, and I shall bring a curse upon me, instead of a blessing. His mother said to him: Let this curse fall upon me, my son; obey thou only my voice, and go, fetch me what I told thee. He went, and brought them, and gave them to his mother. And she dressed them, as she knew his father liked them. And she put him on the best garments of *Esau*, which she had at home by her; and covered his hands and the bare of his neck with the skins of the kids. And she gave him the meat, and delivered to him the bread, she had made. Which he carried in, and said: My father. And he answered: I hear. Who art thou, my son? And *Jacob* answered, I am *Esau* thy first-born: I have done as thou commandedst me: arise, sit, and eat of my hunting, that thy soul may bless me. Then *Isaac* said to his son: How couldst thou find it so quickly, my son? *Who answered*: It was the will

of God, that what I wanted, came presently in my way. And *Isaac* said come near me, that I may touch thee, my son, and feel, whether thou art my son *Esau*, or no. And he came near his father, and *Isaac* having felt him, said : The voice indeed is the voice of *Jacob*, but the hands are the hands of *Esau*. And he knew him not; because his hairy hands resembled those of his elder brother. Blessing him therefore he said : Art thou my son *Esau* ? He answered : I am. And he said : Bring me the meat of thy hunting, my son, that my soul may bless thee. Which when he had eat, he gave him wine also : and having drunk it, he said to him Come near, and kiss me, my son : and he came near and kissed him. And as soon as he perceived the perfume of his clothes, he blessed him, and said : Behold the perfume of my son is as the smell of a plentiful field, which the Lord hath blessed. May God give thee of the dew of heaven, and of the fatness of the earth, plenty of corn and wine. May people serve thee, and tribes adore thee : be thou Lord over thy brethren, and let thy mother's sons bow down before thee. Be he cursed, that curseth thee ; and may he be filled with blessings, who blesseth thee. *Isaac* had scarce made an end of speaking, when *Jacob* being gone out, *Esau* came and brought into his father meat, which he had taken in hunting ; and he said to him : Arise, my father, and eat of thy son's hunting, that thy soul may bless me. *Isaac* said to him : Who art thou ? Who answered, I am *Esau* thy first-born. *Isaac* was strangely surprised ; and, being seized with admiration beyond all that can be believed, said Who is he then, that hath already brought me of his hunting, and I have eat of all before thou didst come ? And I blessed him, and he shall be blessed. When *Esau* heard what his father said, he broke out into a bitter cry, and being struck, said : Bless me also, my father. And he answered : Thy bro-

appointed him thy LORD, and all his brethren
e given him for servants ; I have settled him
enty of corn and wine ; and after this, what
shall I do for thee, my son ? To whom *Esau*
Father, hast thou but one blessing ? Bless me
I beseech thee. And he wept with a loud
; at which *Isaac* being moved, said to him :
e fatness of the earth, and in the dew of hea-
rom above, shall thy blessing be.

ADUAL. *Psf. 91.* It is good to praise the
, and sing to thy name, O thou the Most High.
o publish thy mercy in the morning, and thy
in the night.

G O S P E L. *Luke xv. 11.*

*At that time : Jesus spoke to the Scribes and Pha-
isees this parable : A certain man had two sons :
ounger of them said to his father : give me the
on of the estate that falleth to me. And he
d his estate between them. And not many
after, the younger son, having got together all
z, took a journey into a far country, and there
d his substance in riotous living. And having*

the swine did eat; and nobody would give them to him. But coming to himself, he said: How many hired servants in my father's house have plenty of bread, while I am perishing here with hunger? I will rise and go to my father, and say to him: Father, I have sinned against heaven and before thee: and I am not now worthy to be called thy son; make me as one of thy hired servants. He rose then, and came to his father. And while he was yet afar off, his father saw him, and, moved with compassion, he ran, and, falling on his neck, kissed him. And his son said to him: Father, I have sinned against heaven and before thee, and I am no more worthy to be called thy son. But the father said to his servants: Bring hither quickly the best robe, and put it on him; and give him a ring on his hand, and shoes on his feet: and bring out the fatted calf, and kill it, and let us eat and be merry: for this my son was dead, and is alive again: he was lost, and is found. And they began to be merry. Now his elder son was in the field: and as he came, and drew near to the house, he heard musick and dancing: and calling one of the servants, he asked him, what it meant? And he said to him: Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe. And he was angry, and would not go in. His father therefore went out, and began to entreat him. But he answering said to his father: Behold I have served thee so many years, neither have I at any time transgressed thy command; and yet thou never gavest me a kid to make merry with my friends: but as soon as this thy son, who hath spent his estate with harlots, is come, thou hast killed for him the fatted calf. And he said to him: Son, thou art always with me, and all I have is thine: but it is fit we should make merry and be glad: for this thy brother was dead, and is alive again; he was lost, and is found.

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OFFERTORY. *Pf.* 12. Enlighten my eyes that
ceep not in death; that my enemy may never say:
I have overcome him.

S E C R E T.

Mercifully grant us, O Lord, by this holy sa-
crifice, that we, who desire to be freed from
our own sins, may not be burdened with those of
others. *Thro'.*

COMMUNION. *Luke* 15. Son, thou oughtest to
die because thy brother was dead, and is come
life again; he was lost and is found.

POSTCOMMUNION. *Sacramenti.*

MAY the sacred taste of this thy sacrament, O
Lord, penetrate the innermost recesses of our
souls, and make us plentifully partakers of it's ef-
fects. *Thro'.*

Let us pray. Bow down your heads to God.

PRAYER. *Familiam tuam.*

PROTECT, O Lord, we beseech thee, thy family
by thy continual goodness, that as it relieth
only on the hopes of thy heavenly grace, so it may
be defended by thy heavenly aid. *Thro'.*

The COMMEMORATION at VESPERS.

<i>Antb.</i> The father said	<i>Ant.</i> Dixit autem pa-
to the servants: Bring	ter ad servos suos: Cito
me presently the best	proferite stolam primam,
robe, and put it on him;	& induite illum, & date
and put a ring on his	annulum in manu ejus,
and, and shoes on his	& calceamenta in pedi-
bus.	bus ejus.

V. and R. as p. 27. PRAYER. *Familiam tuam.*

III. SUNDAY in L E N T.

MASS. INTROIT. *Pf.* xxiv.

MY eyes are always **O** Culi mei semper ad
on the Lord, be- Dominum, quia
cause he will draw my ipse evellet de laqueo pe-

feet out of the snare ; des meos : respice
look down on me, and & misereere mei,
pity me, for I am forlorn unicus & pauper
and poor. *Pf.* To thee, *Pf.* Ad te, Domine
O Lord, have I raised vavi animam
up my soul : in thee, O Deus meus, in
my God, I put my trust, do, non erubesc
let me not be put to Gloria.
shame. *V.* Glory.

COLLECT. *Quasumus.*

BE attentive, we beseech thee, O Almighty
to the prayers of thy servants : and
forth the arm of thy divine majesty in our
Thro'.

EPISTLE. *Ephes. v. 1, 9*

Brethren : Be followers of God, like his de
loved children ; and walk in love, even
loved us, and gave himself for us, an offering
crifice to God, as a sweet smelling savour. &
not fornication, and all manner of unclear
covetousness, be so much as named among
as becometh saints, or any obscenity or for
course, or scurrility, which is to no purpose ;
ther thanksgiving. For know this, and be in
that no one guilty of fornication, or unclear
covetousness, which is idolatry, hath any
tance in the kingdom of Christ and of God
no one seduce you by vain discourses : for
account of these things that the wrath of God
leth upon the children of unbelief^a. Have
fore nothing to do with them. For you were
once darkness ; but now you are light of the
Lord. Walk therefore like children of the light
Now the fruit of the light consisteth in all
goodness, righteousness, and truth.

GRADUAL. *Pf. ix.*

Arise, O Lord, let not Exurge, Domine
man prevail : let the na- praevalent homo

^a Expl. Unbelievers, Libertines, or Freethinkers.

tions be judged in thy fight. *V.* When thou shalt put my enemies to flight, then shall they be weakened, and perish from thy sight.

centur gentes in conspectu tuo. *V.* In convertendo inimicum meum retrorsum, infirmabuntur, & peribunt à facie tuâ.

T R A C T. *Pf.* cxxii.

To thee have I raised up my eyes, O thou, who dwellest in the heavens. *V.* Behold as the eyes of servants are on the hands of their masters. *V.* And as the eyes of the hand-maid are on the hands of her mistress: so are our eyes on the Lord, untill he have mercy on us. *V.* Have mercy on us, O Lord, have mercy on us.

Ad te levavi oculos meos, qui habitas in cœlis. *V.* Ecce sicut oculi fervorum in manibus dominorum suorum. *V.* Et sicut oculi ancillæ in manibus dominæ suæ: ita oculi nostri ad Dominum Deum nostrum, donec misereatur nostri. *V.* Miserere nobis, Domine, miserere nobis.

G O S P E L. *Luke* xi. 14, 28.

At that time: *Jesus* was casting out a devil, and it was dumb. And when he had cast out the Devil, the dumb man spoke, and the multitude were amazed. And some of them said: It is by *Beelzebub*, the prince of devils, that he casteth out devils. And others tempting him, asked of him a sign from heaven. But he knowing their thoughts, said to them: Every kingdom divided against itself shall be brought to desolation, and one house shall fall upon another. And *therefore* if *Satan* be divided against himself, how shall his kingdom stand? Now you say, It is by *Beelzebub* I cast out devils. But if by *Beelzebub* I cast out devils, by whom do your children cast them out? They therefore shall be your judges. But if I cast out devils by the finger of

God, then certainly the kingdom of God among you. When a strong man in armour his palace, all that he hath is safe. But stronger than he come upon him, and overcome him, he will take away all his arms, in which he trusted, and divide his spoils. He that is against me, is against me; and he that gathereth against me, scattereth. When an unclean spirit is cast out of a man, he walketh through dry places, seeking where to settle: and not finding any place, he saith: I will return into my house, from whence I came. And when he is come, he findeth it empty, and furnished. Then he goeth and taketh with him seven other spirits more wicked than he, and going in, they settle there. And the last of that man cometh worse than his former. It came to pass, when he had said these things, that a certain woman in the crowd, raising her voice, said to him: Blessed is the womb that bare thee, and the breasts which gave thee suck. But he said, rather, blessed are they that hear the word of God, and keep it. **Credo.**

OFFERTORY. *Pf. xviii.*

The laws of the Lord	Justitiæ Domini
are just, and give joy to	lætificantes corda
the heart; his ordinances	dicia ejus dulcior
are sweeter than honey	mel & favum:
and the honey-comb:	servus tuus custo-
therefore thy servant ob-	
serveth them.	

SECRET.

MAY this offering, O Lord, we beseech thee, cleanse us from our sins, and sanctify our bodies and souls of thy servants for the celebration of this sacrifice. *Thro'.*

COMMUNION. *Pf. lxxxi.*

The sparrow hath	Passer invenit
found itself a house, and	nidum & turtur

the turtle dove a nest to put her young ones in : *in like manner*, O Lord of armies, my King and my God, *let my abode be near thy altar* : blessed are they that dwell in thy house, they shall praise thee for ever and ever.

ubi reponat pullos suos : altaria tua, Domine virtutum, Rex meus, & Deus meus : beati qui habitant in domo tuâ, in sæculum sæculi laudabunt te.

POSTCOMMUNION. *A cunctis nos.*

Mercifully, O Lord, we beseech thee, deliver us from all guilt and danger, since thou admittest us to be partakers of this great mystery. Thro'.

V E S P E R S.

LITTLE CHAPTER. Brethren, be followers.

*Beginning of the EPISTLE to * p. 72.*

HYMN. V. and R. as above, p. 26.

At the M A G N I F I C A T.

Anth. A certain woman in the crowd raising her voice said : Blessed is the womb that bare thee, and the breasts that gave thee suck. But *Jesus* said to her : Yea rather, blessed are they that hear the word of God, and keep it.

Ant. Extollens vocem quædam mulier de turbâ, dixit : Beatus venter qui te portavit, & ubera quæ suxisti. At *Jesus* ait illi : Quinimo beati qui audiunt verbum Dei, & custodiunt illud.

PRAYER. Collect at Mass, p. 72.

M O N D A Y.

M A S S.

INTROIT. } I Will praise God for the promise he
Pf. 55. } hath made me, I will praise the
Lord for the assurances he hath given me : I will
hope in God, and will not fear what man may do to

me. *Pf.* Take pity on me, O God, for man hath trampled me under-foot : he hath attacked me all whole day, and distressed me. *V.* Glory.

COLLECT. *Cordibus nostris.*

WE beseech thee, O Lord, mercifully to pour forth thy grace into our hearts : that, we abstain from flesh, so we may keep our sense from all noxious excesses. Thro'.

LESSON. 4 *Kings* v. 1, 15.

IN those days : *Naaman*, the general of the army of the king of *Syria*, was a man in great esteem with his master, and highly honoured, because, by his means, the Lord had saved *Syria* : and he was a valiant man and rich, but a leper. Now there had gone out a party from *Syria*, and had brought away captive from *Israel* a little maid, and she waited on *Naaman's* wife. And she said to her mistress : with my master had gone to the prophet in *Samaria*, he certainly would have cured him of his leprosy. *Naaman* therefore went to his lord, and spoke to him, saying : Thus and thus said the maid that came of the land of *Israel*. And the king of *Syria* said to him : Go, and I will give thee a letter to the king of *Israel*. And he set out, taking with him ten talents of silver, and six thousand pieces of gold, and ten suits of clothes, and delivered a letter to the king of *Israel* in this form : When thou hast received this letter, know that I have sent to thee my servant *Naaman*, that thou may'st cure him of his leprosy. When the king of *Israel* had read the letter, he rent his clothes, and said : Am I God, that I should be able to kill and to give life, that he sendeth to me to cure this man of his leprosy ? Consider and see how he seeketh occasions of quarrel with me. But when *Elizeus* the man of God had heard, that the king of *Israel* had rent his clothes, he sent to him saying : Why hast thou rent thy clothes ? Let him come to me, and let him see that there is a prophet in *Israel*. Then *Naaman* came with his horses and

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his chariots, and stood at the door of *Elizeus's* house: and *Elizeus* sent a message to him, saying: Go, and wash seven times in the *Jordan*, and thy flesh shall be healed, and thou shalt be clean. *At which Naaman* went away angry, saying: I expected he would have come out to me, and that standing and calling on the name of the Lord his God, he would have touched with his hand the place of the leprosy, and cured me. Afe not *Abana* and *Pharphar*, rivers of *Damascus*, better than all the waters of *Israel*, to wash in and be clean? Turning about therefore, and going away in a rage, his servants came to him, and said: Father, if the prophet had commanded thee some great thing, certainly thou oughtedst to have done it: how much rather now, when he hath said only to thee: Wash, and thou shalt be clean. He went down then, and washed himself in the *Jordan* seven times, according to the directions of the man of God; and his flesh came again, even as the flesh of a child, and he was healed. And returning to the man of God, he came with all his retinue, and stood before him, saying: Now I know for certain, there is no other God in the whole earth, but only in *Israel*.

GRADUAL. *Psf. 55.* I have laid open to thee, O God, my life; and thou hast considered my tears. *V.* Take pity on me, O Lord, for man hath trampled me under-foot; he hath attacked me the whole day, and distressed me.

TRACT. Deal not with us, *as above*, p. 29.

G O S P E L. *Luke iv. 23, 30.*

At that time: Jesus said to the *Pharisees*: You will certainly tell me this proverb: Physician, cure thyself. As great things as we have heard of done by thee in *Capharnaum*, do also here in thy own country. And he said: Amen I say to you: No prophet is regarded in his own country. I tell you with truth: there were many widows in *Israel*.

in the days of *Elias*, when heaven was shut for three years and six months, and there was a great famine throughout the whole land : and *Elias* was sent to none of them, but *only* to a widow in *Sarephtha* of *Sidon*. And there were many lepers in *Israel* in the time of *Elizeus* the Prophet, and none of them was cleansed, except *Naaman* the Syrian. And all in the synagogue, when they heard these things, were filled with indignation ; and rising up, drove him out of the city, and led him to the steep of the hill, whereon their city was built, to throw him down headlong. But he passing thro' the midst of them, went his way.

OFFERTORY. *Psf.* 54. Hear my prayer, O God, and despise not my petition : look down upon me, and graciously hear me.

S E C R E T.

GRant, O Lord, that the offering we make to thee, as a mark of our homage, may become to us a sacrament available to our salvation. Thro'.

COMMUNION. *Psf.* 123. Who will send out from *Sion* the salvation of *Israel*? When the Lord shall put an end to the captivity of his people, *Jacob* shall leap for joy, and *Israel* shall rejoice.

POSTCOMMUNION. *Præsta, quæsumus.*

GRant, we beseech thee, O Almighty and merciful God, that what we take with our mouths, we may receive with pure minds. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Subveniat nobis.*

MAY thy mercy, O Lord, assist us, that, by thy protection, we may be delivered from the dangers of sin that surround us, and so brought to eternal happiness. Thro'.

The COMMEMORATION at VESPERS.

Anth. But *Jesus* passing thro' the midst of them, went away. *Ant.* *Jesus* autem transiens per medium illorum, ibat.

V. and R. p. 27. PRAYER. *Subveniat nobis.*

T U E S D A Y.

M A S S.

MT. } I Have cried out to thee, O God,
6. } because thou hast heard me: lend
re thine ear *now*, and hear my prayer. Keep
Lord, as the apple of thine eye, and protect
ler the shadow of thy wings. *Pf.* Hear, O
the justice of my cause, and hearken to my
1. *V.* Glory.

COLLECT. *Exaudi nos.*
ciously hear us, O Almighty and merciful
od, and grant us the gift of salutary conti-
Thro'.

LESSON. 4 *Kings* iv. 1, 7.
These days: A certain woman cried out to *Eli-*
s the Prophet, saying: Thy servant my hus-
dead, and thou knowest that he thy servant
the Lord. And behold his creditor is now
to take away my two Sons to be his slaves.
said to her: What would'st thou have me
thee? Tell me; what hast thou in thy house?
he answered: I thy hand-maid have nothing
house, but a little oil to anoint myself. He
her: Go, and borrow of all thy neighbours
many empty vessels. And go in, and shut
or upon thee and thy sons; and pour out *of*
into all the vessels; and when they are full,
em away. The woman went, and shut the
pon herself and her sons: they gave her the
and she poured in *the oil*. And when they
all, she said to one of her sons: Bring me
r vessel: but he said to her: I have no more:
oil stopped. Then she came and told the
God; and he said: Go, and sell the oil,
y thy creditor; and live thou and thy chil-
the rest.

ADUAL. *Pf.* 18. *Cleanse me, O Lord, from
ten sins; and preserve thy servant from those*

of other men. *V.* If these rule not in me, thou shalt I be without spot; and cleansed from enormous guilt.

G O S P E L. *Matt. xviii. 15, 22.*

AT that time: *Jesus* said to his disciples: If thy brother offend against thee, go, and tell him of his fault between thee and him alone. If he hearken to thee, thou wilt have gained thy brother. If he will not hearken to thee, take with thee one or two more, that every thing may be testified by two or three witnesses. And if he will not hear them; tell the Church. And if he will not hear the Church, let him be to thee as the heathen and the publican. *Amen* I say to you: Whatsoever you shall bind on earth, shall be bound also in heaven; and whatsoever you shall loose on earth, shall be loosed also in heaven. Again I say to you: If two of you shall agree on earth, concerning what they shall ask, it shall be granted them by my Father, who is in heaven. For where two or three are gathered together in my name, there I am in the midst of them. Then *Peter* drew near him and said: Lord, how often shall my brother offend against me, and I forgive him? Till seven times? *Jesus* saith to him: I say not to thee till seven times; but till seventy times seven.

OFFERTORY. *Pf. 117.* The right hand of the Lord hath exerted its strength, the right hand of the Lord hath raised me up: I shall not now die but live; and publish the works of the Lord.

S E C R E T.

MAY we receive, we beseech thee, O Lord, these sacraments, the effect of our redemption; so that by means thereof we may withdraw from all human excesses, and thou may'st bestow upon us the gift of salvation. Thro'.

COMMUNION. *Pf. 14.* Who is it, O Lord, that dwelleth in thy tabernacle? Or who is it, that

esday. In L E N T. 81

de on thy holy mountain? He that walketh
ut blemish, and doth righteousness.

TCOMMUNION. *Sacris, Domine.*
ing now cleansed, O Lord, by these holy my-
series, grant us, we beseech thee, both par-
nd grace. Thro'.
us pray. Bow down your heads to God.

PRAYER. *Tua nos.*
Efend us, O Lord, by thy protection, and al-
ways preserve us from all iniquity. Thro'.

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th. Where two or *Ant.* Ubi duo vel tres
meet together in congregati fuerint in no-
ame, I am in the mine meo, in medio eo-
of them, saith the rum sum, dicit Dominus.

and R. as p. 27. PRAYER. *Tua nos.*

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W E D N E S D A Y.

M A S S.

OUT. } BUT I will hope in the Lord: I
30. } B will leap for joy, and rejoice at
mercy: for thou hast considered my distress.
thee, O Lord, have I put my trust, let me
be put to shame: deliver me according to thy
, and rescue me. V. Glory.

COLLECT. *Præsta nobis.*
ant, O Lord, we beseech thee, that being
mproved by this wholesome fast, we may ob-
from all pernicious vice, and, by that means,
easily obtain thy mercy. Thro'.

LESSON. *Exod. xx. 12, 24.*
US saith the Lord God: Honour thy father
nd thy mother, that thou may'st live long in
which the Lord thy God will give thee. Thou
not kill. Thou shalt not commit adultery.

Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's house : neither shalt thou covet his wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is his. And all the people perceived the voices, and the lightening, and the sound of the trumpet, and smocking mountain : and, being affrighted and struck with terror, they stood afar off, and said to *Moses* : Speak thou to us, and we will hear thee ; but let not the Lord speak to us, lest perchance we die. And *Moses* said to the people : Fear not ; for God is come to try you, and to make you fear him, that you may sin no more. And the people stood afar off, and *Moses* drew near the dark cloud, where God was. And the Lord said to *Moses* : Thus shalt thou speak to the children of *Israel* : You have seen that I have spoke to you from heaven. You shall not make Gods of silver, neither shall you make to yourselves Gods of gold. You shall raise to me an altar of earth, and sacrifice thereon your holocausts and peace-offerings, your sheep and your oxen in every place, where there shall be a memorial of my name.

GRADUAL. *Psf.* 6. Take pity on me, O Lord, for I am weak : heal me, O Lord. *V.* All my bones are shaken ^t, and my soul is in great distress.

TRACT. Deal not with us, O Lord, *as above*, p. 29.

G O S P E L. *Matt.* xv. 1, 20.

AT that time : The Scribes and Pharisees came from *Jerusalem* to *Jesus*, and said to him : Why do thy disciples transgress the traditions of the elders ? For they wash not their hands, when they eat bread. And he answering, said to them : Why do you transgress even the commandment of God for your tradition ? For God hath said : Honour ^t thy father and mother. And : He that curseth fa-

^t Expl. All my strength is gone. ^t Expl. Afflict.

*father, let him be put to death. But you
 whoever shall say to father or mother;
 ever I shall offer, shall profit thee; and
 doeth not to honour his father or mother:*
*you have made void the commandment
 for your tradition. O you hypocrites!*
And Isaiah prophesy of you, saying: This
near me with their lips, but their heart is
me. But they worship me in vain, teach-
ing traditions and commandments of men. And,
 called the people to him, he said to them :
 and understand. That which goeth into
 doth defileth not a man : but that defileth
 that cometh out of the mouth. Then his
 came, and said to him : Knowest thou
Pharisees have been scandalized at hearing
 ou hast said ? And he answering, said :
 ant which my heavenly Father hath not
 shall be rooted up. Let them alone :
 y are, and leaders of the blind. And if
 d man lead another blind man, they both
 the ditch. Then *Peter* answering, said
 Expound to us this parable. And he said :
 also as yet without understanding ? Know
 that whatever goeth into the mouth, pass-
 the belly, and is cast out into the privy ?
 things that proceed out of the mouth, come
 : heart, and these defile a man : for out of
 t proceed evil thoughts, murders, adulte-
 cations, thefts, false-witnessings, blasphem-
 These are the things that defile a man ;
 at with unwashed hands, doth not defile a

RTORY. *Pf.* 108. Shew me, O Lord, thy
 for the glory of thy name : for thy mercy

S E C R E T.

ive, O Lord, we beseech thee, the prayers
 thy people, *together with the offering of*

these hosts ; and while we celebrate these thy mysteries, defend us from all dangers. Thro'.

COMMUNION. *Pf. 15.* Thou hast made known to me the ways of life : the sight of thee will fill me with joy, O Lord.

POSTCOMMUNION. *Sanctificet nos.*

MAY the heavenly food, which we have taken, sanctify us, O Lord : and freeing us from all errors, make us worthy of thy heavenly promises. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Concede.*

GRant, we beseech thee, O Almighty God, that we who beg the favour of thy protection, being delivered from all evils, may serve thee with a secure mind. Thro'.

The COMMEMORATION at VESPERS.

Ant. To eat with unwashed hands doth not defile a man. *Ant.* Non lotis manibus manducare, non coquinat hominum.

V. and R. as p. 27. PRAYER. *Concede.*



T H U R S D A Y.

M A S S.

INTROIT. } **I** Am the salvation of my people,
Pf. 77. } I faith the Lord : in whatever tribulation they cry out to me, I will hear them : and I will be their Lord for ever. *Pf.* Be attentive, O my people, to my law ; give ear to the words of my mouth. *V.* Glory.

COLLECT. *Magnificet.*

MAY this sacred solemnity of thy holy servants, *Cesmas* and *Damian*, shew thy greatness, O Lord ; on which, by thy unspeakable providence,

Thursday. *In* L E N T. 85

thou hast bestowed on them eternal glory, and granted us the aid of their prayers. Thro'.

LESSON. *Jer* vii. 1, 7.

I*N those days*: The word of the Lord came to me, saying: Stand in the gate of the house of the Lord, and publish what I tell thee, saying: Hear the word of the Lord all you of *Juda*, who go in at these gates to adore the Lord. Thus saith the Lord of armies, the God of *Israel*: Amend your ways, and your inclinations, and I will dwell with you in this place. Trust not in lying words, saying: *This is the temple*^a of the Lord, the temple of the Lord, the temple of the Lord. For if you direct your ways and inclinations right; if you do justice between a man and his neighbour; if you injure not the stranger, the fatherless and the widow, and shed not innocent blood in this place, and follow not strange Gods to your own prejudice. I will dwell with you in this place, in the land I have given to your fathers for ever and ever, *saith the Lord Almighty*.

GRADUAL. *Psf.* 144. The eyes of all hope in thee, O Lord, and thou givest them their food in due season. *V.* Thou openest thy hand, and fillest every animal with thy blessing.

G O S P E L. *Luke* iv. 38, 44.

A*T that time*: *Jesus* going out of the synagogue, entered the house of *Simon*. And *Simon's* wife's mother was ill of a great fever: and they besought him in her behalf: and he standing near her, commanded the fever, and it left her. And getting up immediately she waited on them. And when it was sun-set, all that had any sick of various distempers, brought them to him: and he laying his hands on each of them, cured them. And the de-

^a Expl. The word temple is repeated to express the idea the Jews had of the sanctity of the temple.

vils went out of them, crying aloud and saying: Thou art the Son of God: and he rebuking them, suffered them not to speak, because they knew he was the *Christ*. And when it was day, he went away to a solitary place, and the people sought for him, and coming up to him, they laid hold of him, that he might not depart from them. To whom he said: I must publish the kingdom of God to other cities also; for I was sent for that purpose. And he preached in the synagogues of *Galilee*.

OFFERTORY. *Pf.* 137. If I walk in the midst of tribulation, thou wilt preserve my life, O Lord: and thou wilt stretch forth thy hand against the wrath of my enemies, and thy right hand shall save me.

S E C R E T.

WE offer thee, O Lord, on *the anniversary* of the precious death of thy holy servants, this sacrifice, from which their martyrdom, and that of all others took it's beginning. Thro'.

COMMUNION. *Pf.* 118. Thou hast ordered thy commandments to be strictly kept: O that my steps may be always directed so as to keep thy law!

POSTCOMMUNION. *Sit nobis.*

MAY this thy sacrament, O Lord, procure for us that salvation, which we beg for by the merits of thy blessed Martyrs *Cosmas* and *Damian*. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Subjctum.*

MAY thy heavenly mercy, O Lord, perpetually increase thy people, and make them always obedient to thy commandments. Thro'.

The COMMEMORATION at VESPERS.

Anth. All that had *Ant.* Omnes qui habebant infirmos, duc-

Thursday. In L E N T. 87

them to *Jefus*, and they bant illos ad *Jefum*, &
were healed. fanabantur.

V. and R. as p. 27. PRAYER. Subjectum.



F R I D A Y.

M A S S

INTROIT. } *S* Hew me, O Lord, a mark of thy
Pf. 85. } favour; that those that hate me,
may see it, and be confounded: for thou, O Lord,
hast helped me, and comforted me. Pf. Lend thine
ear, O Lord, and hear me, for I am poor and
needy. V. Glory.

COLLECT. *Tejunia nostra.*

LET thy kind favour, O Lord, accompany our
fast, that as we abstain from corporal food,
so we may likewise refrain from all vice. Thro'.

LESSON. *Numb. xx. 2, 13.*

IN those days: The children of *Israel* assembled
together against *Moses* and *Aaron*, and mutini-
ed, saying: Give us water to drink. And *Moses*
and *Aaron* going from the people, went into the
tabernacle of the covenant, and, falling prostrate on
the ground, cried out to the Lord, and said: Lord
God, hear the cry of this people, and open to
them thy treasure, a fountain of living water, that,
being satisfied, they may leave off their murmur-
ing. And the glory of the Lord appeared over
them. And the Lord spoke to *Moses*, saying:
Take thy rod, and do thou and *Aaron* thy brother
assemble the people together, and speak to the rock
in their presence, and it shall yield water. And
when thou hast brought forth water out of the rock,
all the people shall drink, as likewise their cattle.
Moses therefore took the rod which was before the
Lord, as he had commanded him, and having as-

sembled the people before the rock, he said to them : Hear, you rebellious and incredulous people ; shall we be able to bring forth water for you out of this rock ? And when *Moses* had lifted up his hand, and struck twice with the rod, water came forth in great plenty, so that both the people and their cattle drank. And the Lord said to *Moses* and *Aaron* : Because you have not believed ^b me, to sanctify ^c me before the children of *Israel*, you shall not bring this people into the land, which I will give them. This is the water of contradiction, where the children of *Israel* murmured against the Lord, and he was sanctified in them.

GRADUAL. *Pf.* 27. My heart trusted in the Lord, and I found relief : my flesh is healed, and I will with pleasure return him thanks. *V.* To thee, O Lord, have I cried out : answer me, O my God, and depart not from me.

TRACT. Deal not, *as above*, p. 29.

G O S P E L. *John* iv. 5, 42.

AT that time : *Jesus* came to a city of *Samaria*, called *Sichar*, near the parcel of ground which *Jacob* gave to his son *Joseph*. And *Jacob's* well was there. *Jesus* therefore being wearied with his journey, sat down on the well ; and it was about the sixth hour. Then a woman of *Samaria* came to draw water. *Jesus* saith to her : Give me to drink, (for his disciples were gone into the city to buy meat.) Then that *Samaritan* woman saith to him : How is it that thou, who art a *Jew*, askest to drink of me, who am a *Samaritan* woman ? For the *Jews* have no communication with the *Samaritans*. *Jesus* answered, and said to her : If thou didst know the gift ^d of God, and who it is that saith to

^b Expl. The orders God gave to *Moses* were only to speak to the rock ; but through some diffidence or distrust, he struck it twice.

^c Expl. To shew the people I was their Holy One or God.

^d Expl. The great mercy and favour God designs thee, by giving thee an opportunity of discoursing with me.

thee, Give me to drink, thou wouldst perhaps have asked him, and he would have given thee living water. The woman saith to him : Lord, thou hast nothing wherein to draw any, and the well is deep ; whence then canst thou have any living water ? Art thou greater than our father *Jacob*, who gave us this well, and drank of it himself, and his children, and all his cattle ? *Jesus* answered, and said to her : Whoever drinketh of this water, shall thirst again ; but whoever drinketh of the water that I shall give him, shall never thirst again : but the water I will give him, shall become in him a fountain of water springing up to eternal life. The woman saith to him : Lord give me that water, that I may never thirst, nor come hither to draw any. *Jesus* saith to her : Go, call thy husband, and come hither again. The woman answered and said : I have no husband. *Jesus* saith to her : Thou hast said right, *in saying*, I have no husband : for thou hast had five husbands, and he whom thou now hast, is not thy husband : in this thou hast spoke the truth. The woman saith to him : Lord, I perceive thou art a prophet ; our forefathers adored on this mountain, and you say that *Jerusalem* is the place, where we ought to adore. *Jesus* saith to her : Woman, believe me, the hour cometh, when you shall adore the Father neither on this mountain, nor in *Jerusalem*. You adore what you know not ; we adore what we know, for salvation^c cometh from among the *Jews*. But the hour cometh, and is already come, when the true worshippers shall adore the Father in spirit and truth : for the Father seeketh such to adore him. God is a Spirit ; and they who adore him, must adore him in spirit and truth. The woman saith to him : I know the *Messiah* (who is called the *Christ*) is coming ; and when he cometh, he will

H 3

^c Expl. The Saviour or Messiah was to be a descendant of Abraham, of the tribe of Judah, and of the family of David.

tell us all things. *Jesus* saith to her: I, who am talking to thee, am he. And immediately his disciples came, and wondered to see him talking with the woman. Yet no one said: What dost thou want, or what art thou talking about with her? The woman then left her pitcher, and going into the city, saith to the men there: Come and see a man, who hath told me all that ever I did: Is he the *Christ*? They went then out of the city, and came to him. In the mean time his disciples intreated him, saying: Master, eat. But he saith to them: I have food to eat, which you know nothing of. The disciples therefore said to one another: Hath any one brought him any food? *Jesus* saith to them: My food is to do the will of him that sent me, *and* to perfect his work. Don't you say, There are yet four months, and then cometh the harvest? Behold I say to you, lift up your eyes, and see the fields, for they are white already for harvest. And he that reapeth receiveth wages, and gathereth fruit for life everlasting: that both he who soweth, and he who reapeth, may rejoice together. For in this is that saying true: 'Tis one that soweth, and another that reapeth; I sent you to reap that for which you laboured not: others took pains, and you have entered upon their labours. And many of the *Samaritans* of that city believed in him on the word of the woman, who assured them: He told me all whatever I did. And when the *Samaritans* were come to him, they besought him to stay there. And he continued there two days. And many more believed in him upon his own word. And they said to the woman: We believe now, not upon thy word: for we have heard him ourselves, and know that he is indeed the Saviour of the world.

OFFERTORY. *Pf.* 5. My King and my God, hear the words of my prayer, for it is to thee I will pray.

S E C R E T.

WE beseech thee, O Lord, mercifully regard the offerings we consecrate to thee, so that they may become acceptable to thee, and always advance our salvation. Thro'.

COMMUNION. *John 4.* He who shall drink the water, which I shall give him, saith the Lord, it shall become in him a fountain of water springing up to eternal life.

POSTCOMMUNION. *Hujus nos.*

MAY the receiving of this sacrament, O Lord, cleanse us from sin, and bring us to the kingdom of heaven. Thro'.

Let us pray. Bown down your heads to God.

PRAYER. *Præsta, quæsumus.*

GRant, we beseech thee, O Almighty God, that we who confide in thy protection, may, thro' thy grace, overcome all the enemies of our salvation. Thro'.

The COMMEMORATION at VESPER.

Ant. Lord, I perceive, *Ant.* Domine, ut vi-
thou art a prophet: our deo, propheta es tu: pa-
sorefathers worshipped tres nostri in monte hoc
on this mountain. adoraverunt.

V. and R. as p. 27. PRAYER. *Præsta, quæsumus.*

S A T U R D A Y.

M A S S.

INTROIT. } **H**E A R, O Lord, my words, at-
Pf. 5. } tend unto my cry: hearken to
the voice of my prayer, O my King and my God.
Pf. For to thee, O Lord, will I pray: and in the
morning thou wilt hear my voice. V. Glory.

COLLECT. *Præsta, quæsumus.*

GRant, we beseech thee, O Almighty God, that they who mortify themselves by abstinence from food, may, by observing thy holy law, also fast from all sin. Thro'.

LESSON. *Dan. xiii. 1, 62.*

I*N those days:* There was a man dwelt in *Babylon*, whose name was *Joachim*: and he married a woman called *Susanna*, the daughter of *Helcias*, very beautiful and fearing God. For her parents being righteous, had brought up their daughter according to the law of *Moses*. Now *Joachim* was very rich, and he had an orchard adjoining to his house: and the *Jews* resorted to him, because he was of great esteem among them. In that year two Elders were appointed judges over the people, concerning whom the Lord had said: Iniquity is come out of *Babylon* from the Elders the Judges, who seemed to govern the people. These men frequented *Joachim's* house; and all, who had any business to be decided, came to them. And when the people were gone, about noon; *Susanna* went and walked about in her husband's orchard. And the Elders saw her go and walk there every day: and they burnt with lust after her; and they perverted their understanding, and turned away their eyes, that they might not see heaven, nor remember righteous judgments. And it came to pass, that, when they had pitched on a fit day, she went in, as she had done yesterday and the day before, only with two maids, and had a mind to bathe in the orchard, for the weather was hot. And no body was there but the two Elders, who lay hid, and beheld her. Then she said to the maids: Fetch me the oil and washballs, and shut the orchard doors, that I may bathe. And when the maids were gone out, the two Elders arose, and running to her, said: Behold the orchard-doors are shut, and no body seeth us, and we are in love with thee; therefore yield to us, and lye with us. And if thou wilt not, we will bear witness against thee, that there was a young man with thee, and therefore thou sendest away thy maids. *Susanna* sighed, and said: I am distressed on every side: for if I do

this, I die : and if I do it not, I shall not escape your hands. But it is better for me without sin to fall into your hands, than to offend in the sight of God. And *Susanna* cried out with a loud voice ; and the Elders also cried out against her ; and one ran to the orchard-door and opened it. And when the servants of the house heard the noise in the orchard, they made haste through a back-door to see what was the matter. But when the Elders had told, the servants were ashamed very much, because never any such thing had been said of *Susanna*. And the next day, when the people came to *Joachim* her husband, the two Elders also came full of malice against *Susanna*, resolving to put her to death. And they said before the people : Send for *Susanna* the daughter of *Helcias*, *Joachim's* wife. And they forthwith sent for her. And she came with her parents and children and all her relations. And her friends wept, and all that knew her. Then the two Elders rising up in the midst of the people, put their hands upon her head : and she weeping lifted up her eyes to heaven, for her heart trusted in God. And the Elders said : As we two were walking alone in the orchard, this woman came in with two maids : and shutting the orchard-door, she sent the maids away. And a young man, who was hid, came to her, and lay with her. But we being in the corner of the orchard, and beholding the wickedness, ran to them, and saw them lye together. But we could not hold the young man, because he was too strong for us ; but opening the doors, he made his escape. But when we had laid hold of this woman, we asked her, who the young man was ; but she would not tell us : of all this we are witnesses. The multitude gave credit to them, as to Elders and Judges of the people, and condemned her to death. Then *Susanna* cried out with a loud voice, and said : O Eternal God, who knowest what is hidden, who

knowest all things *even* before they come to ; thou knowest they have born false witness against me : and behold I am to die, although I have nothing of all that, which they have maliciously forged against me. And the Lord heard her voice. And as she was led to execution, the Lord raised up the holy spirit of a youth whose name was *aniel* : and he cried out aloud : I am clear of woman's blood. And all the people turning towards him, said : What is that which thou hast said ? Who standing in the midst of them, said : Are you so foolish, you children of *Israel*, without judging *aright*, or discovering the truth, that you have condemned a daughter of *Israel* ? Return back to judgment, for they have borne false witness against her. Then the people went back again. And *Daniel* said to them : Separate them one from another, and I will examine them. When they were separated from one another, he called one of them, and said to him : O thou art grown old in wickedness, thy sins are come out^d, which thou hast heretofore committed in giving unjust judgments, oppressing the innocent, and discharging the guilty ; though the Lord hath said thou shalt not put to death the innocent nor the righteous man. Now therefore, if thou sawest her, tell me under what tree thou didst find them talking together ? Who answered, under the mastick-tree. Then *Daniel* said : Thou hast justified thy own life. Behold the angel of the Lord, according to the sentence passed by him, shall cut thee in two. Then, he being put to death, he commanded the other to come, and said to him : Thou offspring of *Canaan*, and not of *Juda*, behold thou hast deceived thee, and lust hath perverted thy heart : thus have you done *before now* with the daughters of *Israel*, and they, through fear, have conversed with you : but this daughter of

^d Or, come upon thee.

not bear with your wickedness. Now there-
tell me under what tree didst thou find them
together? Who said, under an holm. Then
he said to him: Thou hast also lied justly
for thy own life: for the angel of the Lord is
going with a sword to cut thee in two, and kill

Upon this all the assembly cried out with a
voice, and blessed God, who saveth those that
trust in him. And they arose against the two El-
ders; for *Daniel* had proved them guilty, from
their own words, of having borne false witness.
And they did to them, even as they had maliciously
intended against their neighbour, and put them
to death; and innocent blood was saved on that

PSALM. *Pf.* 22. Though I should walk in
midst of the shades of death, I will fear no
evil, because thou, O Lord, art with me. *V.* Thy
rod and thy staff have been my comfort.

G O S P E L. *John* viii. 1, 11.

At that time: Jesus went to mount *Olivet*: and
early in the morning came again into the temple,
and all the people came to him, and sitting
down he taught them. And the *Scribes* and *Phari-*
saees bringing to him a woman taken in adultery, and
standing her in the middle, they said to him: Ma-
trix this woman hath just now been taken in adul-
tery. And *Moses* in the law hath commanded us
to stone such an one. What therefore sayest thou?
And they said tempting him, that they might have
something to accuse him of. But Jesus stooping
down, wrote with his finger on the ground. But
continuing to ask him, he lifted himself up,
and said to them: He that is without sin among
you, let him throw the first stone at her. And
when he stooped down, he wrote on the ground.
When they heard this, they went away one after
another, *beginning from the eldest*: and Jesus re-

mained alone, and the woman standing in the middle. Then *Jesus* lifting himself up, said to her: Woman, where are they that accused thee? Hath nobody condemned thee? Who said: Nobody, Lord. And *Jesus* said: Neither will I condemn thee: Go, and now sin no more.

OFFERTORY. *Psf.* 118. Direct my steps according to thy law, that no injustice may reign in me, O Lord.

S E C R E T.

GRant, we beseech thee, O Almighty God, that the offering of this sacrifice may cleanse and protect our frail nature from all evil. Thro'.

COMMUNION. *John* 8. Woman, hath nobody condemned thee? Nobody, O Lord. Neither will I condemn thee; now sin no more.

POSTCOMMUNION. *Quæsumus.*

WE beseech thee, O Almighty God, that we may be reckoned among his members, whose body and blood we partake of. Who liveth, &c.

Let us pray. Bow down your heads to God.

PRAYER. *Pretende, Domine.*

STretch forth, O Lord, over thy people, the right hand of thy heavenly aid, that they may seek thee with their whole heart, and mercifully obtain what they ask for as they ought. Thro'.

The COMMEMORATION at VESPERS.

<i>Anth.</i> Woman, hath	<i>Ant.</i> Nemo te con-
nobody condemned thee?	demnavit, mulier? Ne-
Nobody, O Lord: nei-	mo, Domine: nec ego
ther will I condemn	te condemnabo; jam
thee; sin now no more.	amplius noli peccare.

V. and R. as p. 27. PRAYER. *Concede.* Collect of to-morrow.

IV. SUNDAY, &c. 97

SUNDAY in LENT.

INSTRUCTION.

Church seems to forget, in the Mass of this
 , the sentiments of penance and of sorrow,
 she hath been taken up from the beginning
 The reason of this is, that formerly such as
 receive baptism at *Easter*, were enregistered after
 n examined this week. Besides, she saw the
 approaching for the reconciliation of the Peni-
 m she had subjected to publick penance on
Friday. The future birth therefore of those, who
 ed worthy of the grace of baptism; and the re-
 to a new life of several of her children, who,
 g gone astray, return to God by a sincere con-
 the subject of the Church's joy on this day.

S. INTROIT. *Isaias lxvi. Ps. cxxi.*
 ce, O *Jerusa-* **L**ætare, *Jerusalem*,
 : and meet to- & conventum fa-
 you who love cite omnes qui diligitis
 vice exceeding- eam: gaudete cum læ-
 who have been titiâ, qui in tristitiâ fu-
 , that you may istis, ut exultetis, & fa-
 joy, and suck tiemini ab uberibus con-
 y from *her* solationis vestræ. *Ps. 121.*
 your comfort. Lætatus sum in his, quæ
 ve rejoiced at dicta sunt mihi: in do-
 been told me: mum Domini ibimus.
 o go up to the *V. Gloria.*
 the Lord. *V.*

COLLECT. *Concede.*

t, we beseech thee, O Almighty God, that
 , who are justly afflicted according to our
 may be relieved by thy comforting grace.

PISTLE. *Gal. iv. 22, 31.*

en: It is written, that *Abraham* had two
 ; the one by a bond-maid, the other by
 II. I

a free-woman. But he that was of the bond-woman, was born according to the flesh^h: but he by the free-woman in virtue of a promise: now these things were said by way of allegoryⁱ. For these are the two covenants. One made on mount *Sinai*, which bringeth forth to bondage; and this is *Agar*. For *Sinai* is a mountain of *Arabia*, and hath a reference to *Jerusalem*, that now is, and is in bondage with her children. But that *Jerusalem*, which is above, is free, and is our mother. For it is written: *Rejoice thou, who art barren, and that bearest not: break forth, and cry out, thou that bringest not forth: for she that had no husband, hath more children than she that hath a husband.* But we, brethren, are the children of the promise, as *Isaac* was. But, as then, he who was born according to the flesh, persecuted him that was born according to the spirit; so it is also now. But what saith the scripture? *Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman.* Therefore, brethren, we are not the children of the bond-woman, but of the free-woman; and it was *Christ* that purchased us that freedom.

G R A D U A L. *Pf. cxxi.*

I rejoiced at what had been told me: we are to go up to the house of the Lord. *V.* May peace be on thy ramparts; and plenty within thy walls.

Lætatus sum in his quæ dicta sunt mihi: in domum Domini ibimus. *V.* Fiat pax in virtute tuâ: & abundantia in turribus tuis.

T R A C T. *Pf. cxxiv.*

They, who trust in the Lord, are as mount

Qui confidunt in Domino, sicut mons Sion:

^h Expl. *As other men are, of a woman within the usual terms of life for bearing children.*

ⁱ Expl. *Type and figure.*

Sion: he who dwelleth in *Jerusalem*, shall never be moved. *V.* There are mountains on every side of it, and the Lord encompasseth his people both now and for evermore.

non commovebitur in æternum, qui habitat in *Jerusalem*. *V.* Montes in circuitu ejus, & Dominus in circuitu populi sui, ex hoc nunc & usque in sæculum,

G O S P E L. *John* vi. 1, 15.

AT that time: *Jesus* crossed over the sea of *Galilee*, which is that of *Tiberias*: and a great multitude followed him, because they saw the miracles he wrought on those that were diseased. *Jesus* therefore went up a mountain: and sat there with his disciples. And the *Passover*, a feast of the *Jews*, was near. When *Jesus* therefore had lifted up his eyes, and saw that a very great multitude was coming to him, he said to *Philip*: Where shall we buy bread for these people to eat? And this he said to try him, for he knew what he was going to do. *Philip* answered him: Two hundred penny-worth of bread is not enough for them, for every one to have only a little piece. One of his disciples, *Andrew* the brother of *Simon Peter*, saith to him: Here is a boy that hath five barley loaves, and two fishes: but what are these among so many? Then *Jesus* said: Make the men sit down: for there was a great deal of grass in that place. Then the men sat down, being in number about five thousand. Then *Jesus* took the loaves; and having given thanks, he distributed them to those that were sat down: as likewise of the fishes, as much as they had a mind for. And when they had eat enough, he said to his disciples: Gather up the fragments, which are left, that they may not be lost. They gathered them up therefore, and filled twelve baskets with the fragments of the five barley loaves, which were left by those who had eaten. Then those

men, having seen the miracle wrought by *Jesus*, said: This is certainly the prophet, who is to come into the world. And when *Jesus* perceived that they were about to come and take him by force to make him King, he withdrew again alone into the mountain. Credo.

OFFERTORY. *Pf.* cxxxiv.

Praise the Lord, for he is good: sing to his name, for he is sweet: he hath done whatever he pleased, both in hea- ven and on earth.	<i>Laudate Dominum, quia benignus est: psallite nomini ejus, quoniam suavis est: omnia quæ- cumquæ voluit, fecit in cælo & in terrâ.</i>
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S E C R E T.

WE beseech thee, O Lord, mercifully regard this present sacrifice, that it may both increase our devotion, and advance our salvation. Thro'.

COMMUNION. *Pf.* cxxi.

<i>Jerusalem</i> , which is built like a city, all whose parts ^a are joined toge- ther: for it was thither the tribes went up, the tribes of the Lord, to praise thy name, O Lord.	<i>Jerusalem</i> , quæ ædi- ficatur ut civitas, cujus participatio ejus in idip- sum: illuc enim ascen- derunt tribus, tribus Do- mini, ad confitendum nomini tuo, Domine.
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POSTCOMMUNION. *Da, nobis.*

GRant, we beseech thee, O merciful God: that we may sincerely respect, and receive with faith thy holy mysteries, with which thou daily feedest us. Thro'.

V E S P E R S.

LITTLE CHAPTER. *Beginning of the* EPISTLE to *, p. 97. HYMN, V. and R. as p. 26.

^a Expl. *All whose houses are now rebuilt, and are contiguous to one another; whereas, during the captivity, there was only here and there an house.* St. Chrys.

Monday.

In L E N T.

FOI

At the MAGNIFICAT.

Antb. *Jesus* therefore went up the mountain, and there sat with his disciples.

PRAYER. Collect at Mass, p. 97.

M O N D A Y.

M A S S.

INTROIT. **S**AVE me, O God, by thy name,
Pf. 53. and rescue me by thy power : O
 God, hear my prayer : be attentive to the words of
 my mouth. *Pf.* For strangers have risen up against
 me : and mighty ones have fought my life. *V.*
 Glory.

COLLECT. *Presta, quæsumus.*

GRant, we beseech thee, O Almighty God, that we, who annually celebrate this holy fast, may be well pleasing to thee both in body and mind. Thro'.

LESSON. 3 *Kings* iii. 16, 28.

I*n those days:* Two women that were harlots, came to king Solomon, and stood before him, and one of them said: I beseech thee, my Lord, hear me: I and this woman dwell in the same house, and I was delivered of a child in the chamber with her. And the third day after I was delivered, this woman was delivered also; and we were together, and there was nobody in the house besides us two. And in the night this woman's child died, for she overlaid it in her sleep; and she arose at midnight, and taking my child from thy hand-maid's side while I slept, she laid it in her own bosom, and her dead child she laid in my bosom: and when I arose in the morning to give my child suck, behold it was dead: but having viewed it more attentively by

day-light, I found it was not the child of which I had been delivered. And the other woman answered: 'Tis not as thou sayest: but it is thy child which is dead, and mine that liveth. On the contrary she replied: Thou liest; for my child is alive, and thine is dead. In this manner they wrangled before the king. Then the king said: The one saith: 'Tis my child which is alive, and thine is dead: and the other replieth: No; but 'tis thy child is dead, and mine is alive. And the king said: Bring me a sword. And a sword being brought before the king, he said: Divide the child that is alive in the middle, and give half to one and half to the other. Then the woman, that was the mother of the living child, said to the king, (for her bowels were moved for her child) I beseech thee, my Lord, give her the child alive, and kill it not. But, on the contrary, the other said: Let it be neither mine nor thine, but divide it. Then the king answered and said: Give this woman the child alive, and let it not be killed, for she is the mother of it. And all *Israel* heard of the judgment the king had given, and they feared the king: for they saw the wisdom of God was with him to do justice.

GRADUAL. *Pf.* 30. Be to me a protecting God, and a place of refuge to save me. *V. Pf.* 70. In thee, O God, have I put my trust; never let me be put to shame.

TRACT. Deal not, &c. *as above*, p. 29.

G O S P E L. *John* ii. 13, 25.

AT that time: The *Passover* of the *Jews* was near, and *Jesus* went up to *Jerusalem*. And he found in the temple men that sold oxen, and sheep, and doves, and bankers sitting. And, having made, as it were, a whip of small cords, he drove them all out of the temple, as well as the oxen and sheep, and he threw down the bankers money, and overturned their tables: and said to

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them that sold doves: Take these things away, and make not my Father's house a house of trade. And his disciples remembered that it is written: *A zeal for thy house hath eaten me up.* Then the *Jews* answered and said to him: What sign shewest thou, that thou doest these things? *Jesus* answered and said to them: Destroy this temple, and in three days I will raise it up. Then the *Jews* said: This temple was six-and-forty years building, and wilt thou raise it up in three days? But he spoke of the temple of his body. And when he was risen from the dead, his disciples remembered he had said this, and they believed the scripture, and what *Jesus* had said. And being in *Jerusalem* at the *Passover* on the festival-day, many believed in his name, seeing the miracles he did. But *Jesus* trusted not himself to them, because he knew all men, and needed not any should inform him concerning man: for he knew what was in man.

OFFERTORY. *Pf.* 99. Sing to God all the earth, serve the Lord with joy: come before him with gladness, for he the Lord is God.

S E C R E T.

MAY the sacrifice we have offered to thee, O Lord, always give us life, and defend us, Thro'.

COMMUNION. *Pf.* 18. Cleanse me, O Lord, from my hidden sins, and free thy servant from those of other men.

POSTCOMMUNION. *Sumptis*

MAY the receiving of these saving mysteries, we beseech thee, O Lord, advance our eternal redemption. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Deprecationem.*

WE beseech thee, O Lord, mercifully hear our prayer, and grant us thy protection, as it is thou inspirest us to ask it. Thro'.

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Ant. Destroy this temple, saith the Lord, and after three days I will rebuild it: and this he said of the temple of his body. *Ant.* Solvite templum hoc, dicit Dominus, & post triduum reedificabo illud: hoc autem dicebat de templo corporis sui.

V. and R. at p. 27. PRAYER. Deprecationem

T U E S D A Y.

M A S S.

INTROIT. } O God, hear my prayer, and de-
Pf. 54. } spite not my petition: look on
 me, and hear me. *Pf.* I am filled with sorrow in
 my exercise; and I am frightened at the voice of
 my enemy, and the distress of the sinner. V.
 Glory.

COLLECT. *Sacræ nobis.*

WE beseech thee, O Lord, that the holy fast we observe, may be to our improvement in holy conversation; and draw down upon us the constant succours of thy mercy. Thro'.

LESSON. *Exod.* xxxii. 7, 14.

IN these days: The Lord spoke to Moses, saying: Go down from the mount: for thy people, which thou hast brought out of the land of Egypt, hath sinned. They have soon forsaken the way, which thou hast shewed them; and they have made to themselves a molten calf, and adored it; and, offering sacrifices to it, have said: These are thy Gods, O Israel, who brought thee out of the land of Egypt. And the Lord said again to Moses: I see this is a stubborn people: let me alone, that my wrath may be kindled against them, and that I may destroy them, and I will make of thee a great nation. But Moses besought the Lord his God, saying: Why is thy anger raised, O Lord, against thy people, which thou hast brought out of the land

of *Egypt* with great power, and a mighty hand. Let not the *Egyptians* say, I beseech thee; he hath craftily brought them out, to kill them in the mountains, and to consume them from the face of the earth: let thy anger cease, and be appeased with regard to the iniquity of thy people. Remember *Abraham*, *Isaac*, and *Israel*, thy servants, to whom thou didst swear by thyself, saying: I will multiply your seed as the stars of the heavens; and all this land, of which I spoke, I will give to your seed, and you shall possess it for ever. And the Lord was appeased, *so* as not to do the evil which he had spoke against his people.

GRADUAL. *Pf.* 43. Arise, O Lord, succour us, and deliver us for the sake of thy own name. *V.* We have heard, O God, with our own ears, and our forefathers have related to us the work thou didst in their days, and in the ages past.

G O S P E L. *John* vii. 14, 31.

AT that time: The festival-day being now half spent, *Jesus* went up into the temple, and taught. And the *Jews* wondered, saying: How knoweth this man letters, having never learned? *Jesus* answered them, and said: My doctrine is not my own, but his that sent me. If any will do his will, he will know^k of my doctrine, whether it be from God, or whether I speak from myself: he that speaketh of himself, seeketh his own glory: but he that seeketh the glory of him that sent him, he is true, and injustice is not in him. Did not *Moses* give you the law? And yet none of you keep the law. Why seek you to kill me? The people answered, and said: Thou art possessed with a Devil: Who seeketh to kill thee? *Jesus*, answering, said to them: I have done one thing, and you all wonder. Now *Moses* gave you circumcision, (not that it came from *Moses*, but from the fathers) and you circumcise a man on the *Sabbath-day*. If a man

^k Or, He will be able to judge of my doctrine.

receive circumcision on the *Sabbath-day* that the law of *Moses* may not be broke; are you angry at me, because I have healed a whole man on the *Sabbath-day*? Judge not according to appearances, but judge just judgment. Then said some of *Jerusalem*: Is not this he, whom they seek to kill? Behold he speaketh in publick, and they say nothing to him. Have the Rulers found out for certain that he is the *Christ*? But we know from whence this man is: but when the *Christ* shall come, no one knoweth from whence he is. *Jesus* therefore cried out aloud in the temple teaching, and saying: You both know me, and you know from whence I am. And I am not come of myself, but he that sent me is true¹, whom you know not. I know him, because I am ^m of him, and he sent me. They sought therefore to seize him, but nobody laid hands on him, because his hour was not yet come. And many of the people believed in him.

OFFERTORY. *Pf.* 39. I have waited without being tired for the Lord, and he hath looked upon me: and he hath heard my prayer: and he hath put in my mouth a new canticle, a hymn to our God.

S E C R E T.

MAY this offering, O Lord, we beseech thee, cleanse away our sins: and sanctify both the bodies and souls of thy servants for worthily celebrating this sacrifice. Thro'.

COMMUNION. *Pf.* 19. We will rejoice in thy salvation: and we will glory in the name of the Lord.

POST COMMUNION. *Hujus nos.*

MAY the receiving of this sacrament, O Lord, purify us from sin, and bring us to the kingdom of heaven. Thro'.

¹ Expl. True to the promise he made of sending a Saviour.

^m Expl. I come from him, and am of the same substance and nature with him.

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Let us pray. Bow down your heads to God.

PRAYER. *Miserere.*

MAKE compassion, O Lord, on thy people ;
and mercifully refresh them labouring under
continual tribulations. 'Thro'.

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Anth. No one laid *Anth.* Nemo in cum
hands on him : because *miserere* manum : quia non-
the hour was not yet dum venerat hora ejus.
me.

V. and R. as p. 27. PRAYER. *Miserere.*

W E D N E S D A Y.

M A S S.

STROIT. } **W**hen I shall have been sanctifi-
Ezech. 36. } ed * amongst you, I will ga-
ther you from all nations : and I will pour upon you
lean water, and you shall be cleansed from all your
iniquities ; and I will give you a new spirit. *Psf.* 33. I
will praise the Lord at all times : his praise shall be
always in my mouth. V. Glory.

Immediately after the Kyrie eleison is said :

Let us pray.

Let us kneel down. Flectamus genua. R.
Stand up again. Levate.

COLLECT. *Deus, qui.*

O God, who givest to the righteous the reward
of their good works, and by fasting pardon
to sinners : have mercy on thy suppliants, that the
acknowledgment of our guilt may procure us the
remission of our sins. 'Thro'.

LESSON. *Ezech.* xxxvi. 23, 28.

THUS saith the Lord God : I will sanctify my
great name^b, which hath been profaned among
the heathens, which you profaned in the midst of

^a Expl. Acknowledged the Holy one.

^b Expl. I will make the holiness of my great name to be acknowledged.

them : that the heathens may know that I am the Lord, when I shall be sanctified ^a amongst you before their eyes. For I will take you out from among the heathens, and gather you together from all countries, and bring you into your own land. And I will pour upon you clean water, and you shall be cleansed from all your filthiness, and I will cleanse you from all your idols. And I will give you a new heart, and I will put a new spirit within you. And I will take away the stony heart out of your bodies, and give you a heart of flesh. And I will put my spirit within you, and will cause you to walk in my precepts, and observe my ordinances and practise them. And you shall dwell in the land, which I gave to your fathers ; and you shall be my people, and I will be your God, *saith the Almighty.*

GRADUAL. *Pf.* 33. Come, my children, and hear me ; I will teach you the fear of the Lord. *V.* Come near him, and be enlightened, and your face shall not be covered with shame.

II. COLLECT. *Præsta, quæsumus.*

GRant, we beseech thee, O Almighty God, that the devotion, which makes us punish ourselves by this yearly fast, may also make us rejoice : to the end that, suppressing in ourselves all earthly affections, we may more easily receive thy heavenly inspirations. Thro'.

II. LESSON. *Isaias i. 16, 19.*

THUS *saith the Lord God* : Wash yourselves, be clean, and remove out of my sight your wicked designs. Leave off doing evil, learn to do good. Seek judgment ^b, relieve the oppressed, do justice to the fatherless, defend the widow. Then come, and complain of me, *saith the Lord.* Tho' your sins be as scarlet, they shall be as white as

^a Expl. *When I shall show that I am your Holy one, or God.*

^b Expl. *Examine before your judge.*

Now: and tho' they be red like crimson, they shall come white as wooll. If you consent, and hear, you shall eat the good things of the earth, *saieth the Lord Almighty.*

GRADUAL. *Pf. xxxii.* Blessed is the nation that hath the Lord for it's God, and blessed is the people whom the Lord hath chosen for his inheritance. *V.* By the word of the Lord were the heavens made, and by the breath of his mouth all the hosts thereof.

TRACT. Deal not, &c. *as above, p. 29.*

G O S P E L. *John ix. 1, 38.*

AT that time: *Jesus* passing by, saw a man that had been blind from his birth: and his disciples put this question to him: Master, who hath sinned, this man or his parents, that he was born blind? *Jesus* answered: Neither he nor his parents sinned; but that the works of God may be manifested in him^a. I must do the work of him that sent me, while it is day: the night cometh, when no one can work. As long as I am in the world, I am the light of the world. When he had said this, he spit on the ground, and having made clay with the spittle, he spread the clay on his eyes, and said to him: Go wash in the pool of *Siloe* (which signifieth, *he that is sent.*) He went therefore and washed, and came back seeing. The neighbours therefore, and such as had seen him before, (for there was a beggar) said: Is not this he that sat and begged? Some said, this is he: others said, No; but it is one like him. But he said: I am he. Then they said to him: How were thy eyes opened? He answered: That man, who is called *Jesus*, made clay and anointed my eyes, and said to me: Go to the pool of *Siloe* and wash. And I went and washed, and received my sight. And they said to him: Where is he? He said: I know not. They

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^a Expl. That the power of God may be shown in his cure.

bring him, who had been blind, to the *Pharisees*. And it was the *Sabbath-day*, when *Jesus* made the clay and opened his eyes. Then the *Pharisees* asked him again, how he had received his sight? And he said to them: He put clay on my eyes, and I washed, and now I see. Then some of the *Pharisees* said: This man is not of God, who keepeth not the *Sabbath-day*. But others said: How can a man, that is a sinner, do such miracles? And there was a dissention among them. They said therefore again to the blind-man: What sayest thou of him, that opened thy eyes? And he said: He is a Prophet. The *Jews* therefore would not believe that he ever had been blind, and had received his sight, till they called the parents of him, who had received his sight: and they asked them, saying: Is this your son, who, you say, was born blind? How then doth he now see? His parents answered them, and said: We know this man to be our son, and that he was born blind; but by what means he now seeth, we know not: neither know we who hath opened his eyes: Ask him; he is of age; let him speak for himself. His parents said this, because they feared the *Jews*: for the *Jews* had now resolved, that if any one should confess him to be the *Christ*, he should be put out of the synagogue*. For this reason his parents said: He is of age; ask him. Then they called again the man that had been blind, and said to him: Give glory to God; we know this man is a sinner. He said therefore to them: Whether he be a sinner, or no, I know not: but one thing I know; that whereas I was blind, I can now see. Then they said to him: What did he do to thee? How did he open thine eyes? He answered them: I have told you already, and you have heard: Why would you hear it again? Have you a mind to become his disciples? Then they reviled him, and said: Be

* Expl. *He should be excommunicated.*

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thou his disciple ; but we are the disciples of *Moses*. We know God spoke to *Moses* ; but as for this man, we know not whence he is. The man answered, and said to them : There is something wonderful in that you should not know from whence he is, when he hath opened my eyes : for we know God heareth not sinners : but if any one be a servant of God, and do his will, him he heareth. Since the world began it was never heard, that any one opened the eyes of a man born blind. If this man was not of God, he could not do any thing. They answered and said to him : Thou wast wholly born in sins, and dost thou teach us ? And they cast ^b him out. *Jesus* heard that they had cast him out, and having found him, he said to him : Believest thou in the Son of God ? He answered and said : Who is he, Lord, that I may believe in him ? And *Jesus* said to him : Thou hast seen him, and 'tis he that is talking to thee. And he said : Lord, I believe ; and falling down ^c he adored him.

OFFERTORY. *Pf.* 65. O ye *Gentiles*, blest the Lord our God, and make heard the voice of his praise : who hath preserved my life, and hath not permitted my feet to slip. Blessed is the Lord, who hath not rejected my prayer, nor turned aside his mercy from me.

S E C R E T.

WE humbly beseech thee, O Almighty God, that our sins may be cleansed away by this sacrifice ; because then thou wilt bestow on us true health both of body and soul. Thro'

COMMUNION. *John* 9. The Lord made clay of spittle, and anointed my eyes : and I went and washed and saw, and believed in God.

POSTCOMMUNION. *Sacramenta.*

MAY the mysteries, O Lord our God, which we have received, both feed our souls, and protect our bodies. Thro'.

^b Expl. Excommunicated him. ^c Here all kneel down.

Let us pray. Bow down your heads to God.

PRAYER, *Pateant.*

MAY the ears of thy mercy, O Lord, be opened to the prayers of us thy servants : and that we may obtain the effect of our petitions, grant us to ask what is pleasing to thee. 'Thro'

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<i>Antb.</i> That man, who	<i>Ant.</i> Ille homo, qui
is called <i>Jesus</i> , made	dicitur <i>Jesus</i> , lutum fe-
clay of his spittle, and	cit ex sputo, & linivit
anointed my eyes, and	oculos meos, & modo
now I see.	video.

V. and R. as p. 27. PRAYER. *Pateant.*



T H U R S D A Y.

M A S S.

INTROIT. } **L**ET the hearts of those, who seek
Pf. 104. } the Lord, be glad : seek the Lord,
 and be strengthened : always seek his presence.
Pf. Praise the Lord and call on his name : publish
 his works among the *Gentiles*. *V.* Glory.

COLLECT. *Præsta, quæsumus.*

GRant we beseech thee, O Almighty God, that the devotion, which makes us punish ourselves by this yearly fast, may also make us rejoice : to the end that suppressing in ourselves all earthly affections, we may more easily receive thy heavenly inspirations. 'Thro'.

LESSON. 4 *Kings* iv. 25, 38.

IN those days : A *Sunamite's* came to *Eliseus* on mount *Carmel* : and when the man of God saw her coming towards him, he said to *Giezi* his servant : Behold that *Sunamite's* : go therefore and meet her, and say to her : Is all well with thee

and with thy husband, and with thy child? And she answered: All is well. And being come unto the mount to the man of God, she took hold of his feet: and *Giezi* came to put her away. But the man of God said: Let her alone: for her soul is in anguish, and the Lord hath concealed it, and hath not made it known to me. And she said: Did I desire a son of my Lord? Did I not say: Do not deceive me? And he said to *Giezi*: Gird thy loins, and take my staff in thy hand, and go. If any man meet thee, salute him not: and if any one salute thee, answer him not: and lay my staff on the face of the child. But the child's mother said: As the Lord liveth, and as thy soul liveth, I will not leave thee. He arose therefore and followed her. And *Giezi* was gone before them, and had laid the staff on the child's face; but he had neither voice, nor feeling: and he went back again to meet him, and told him, saying: The child arose not. *Eliseus* therefore went into the house, and behold the child lay dead on his bed: and being come in, he shut the door upon himself and the child, and prayed to the Lord. And rising up, he lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and he stretched himself upon him; and the flesh of the child grew warm. Then arising, he walked once to and fro in the house, and went up again, and laid himself upon him: and the child gaped seven times, and opened his eyes. Then he called *Giezi*, and said to him: Call the *Sunamites*. Who being called, went to him. He said to her: Take thy son. She came, and threw herself at his feet, and fell prostrate on the ground: and she took her son, and went out, and *Eliseus* returned to *Galgala*.

GRADUAL. *Psf.* 73. Look down, O Lord, on thy covenant, and forget not for ever the souls of thy poor servants. *V.* Arise, O Lord, judge thy

cause: remember the reproaches that are cast on thy servants.

G O S P E L. *Luke vii. 11, 16.*

AT that time: *Jesus* went into a city called *Naim*: and there went with him his disciples, and a great multitude. And when he came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother, and she was a widow: and a great multitude from the city was with her. Whom when the Lord saw, he was moved with compassion towards her, and said to her, Weep not. And he came near and touched the bier: and they who carried it, stood still. And he said: Young man, I say to thee, Arise. And he, who had been dead, sat up, and began to speak. And he delivered him to his mother. And a dread seized them all: and they glorified God, saying: A great Prophet¹ hath risen up amongst us, and God hath visited his people.

OFFERTORY. *Pf. 69.* Lord, make haste to help me: let all be put to shame, who design evil to thy servants.

S E C R E T.

Purify us, O merciful God, that the prayers of thy Church, which are pleasing to thee, being accompanied with these offerings, may become more so by the purity of our minds. Thro'.

COMMUNION. *Pf. 70.* Thy justice alone, O Lord, I will remember: thou, O God, hast instructed me from my youth: abandon me not, O God, in my old and decrepit age.

POSTCOMMUNION. *Cœlestia.*

LET us not, we beseech thee, O Lord, receive, to our judgment, these heavenly gifts, which thou hast prepared as a remedy for thy faithful. Thro'.

Let us pray. Bown down your heads to God.

¹ Or, *The great Prophet, viz. the Messiah.*

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PRAYER. *Populi tui.*

O God, the author and governor of thy people, deliver them from the sins, by which they are assaulted, that they may be always well pleasing in thy sight, and safe under thy protection. Thro'.

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Antb. A great prophet hath risen amongst us, and God hath visited his people. *Ant.* Propheta magnus surrexit in nobis, & quia Deus visitavit plebem suam.

V. and R. as p. 27. PRAYER. *Populi tui.*

F R I D A Y.

M A S S.

INTROIT. } **T**hou always see'st the designs of
Pf. 18. } my heart: thou, O Lord, art my helper and my deliverer. *Pf.* The heavens publish the glory of God: and the firmament declareth the work of his hands. *V.* Glory.

COLLECT. *Deus, qui.*

O God, who by thy ineffable mysteries givest new life to the world; grant, we beseech thee, that thy Church may make a progress in the observance of thy eternal precepts, and never be destitute of thy temporal assistance. Thro'.

LESSON. 3 *Kings* xvii. 17, 24.

IN those days: The son of the mistress of the house fell sick, and his distemper was very violent, so that there was no breath left in him. She said therefore to *Elias*: What have I to do with thee, O man of God? Thou art come to me, that my sins may be called to remembrance, and to kill my son. And *Elias* said to her: Give me thy son. And he took him from her bosom, and carrying him to the chamber where he lodged, laid him on his

bed, and cried out to the Lord, and said : O Lord my God, hast thou afflicted, to the killing of her son, even the widow that giveth me the maintenance I have ? And he stretched himself out, and measured himself thrice upon the child, and cried out to the Lord and said : O Lord my God, I beseech thee that the soul of this child may return again to his body ^c. And the Lord heard the voice of *Elias*, and the soul of the child came into him, and he returned to life. And *Elias* took the child, and carrying him from the chamber down to the house, delivered him to his mother, and said to her : See, thy son is alive. And the woman said to *Elias* : Now by this I know, that thou art a man of God, and the word of the Lord is true ^d in thy mouth.

GRADUAL. *Pf.* 117. It is better to trust in the Lord, than to trust in man. *V.* It is better to hope in the Lord, than to hope in princes.

TRACT. Deal not, &c. as above, p. 29.

G O S P E L. *John* xii. 1, 45.

AT that time : There was a certain man sick, called *Lazarus*, of *Bethania*, of the town of *Mary* and of *Martha* her sister. (And it was this *Mary* that anointed the Lord with ointment, and wiped his feet with her hair, whose brother *Lazarus* was sick.) His sisters therefore sent to *Jesus*, saying : Lord, behold he, whom thou lovest, is sick. When *Jesus* heard it, he said to them : This sickness is not to death ^e, but for the glory of God, that the Son of God may be glorified by it. Now *Jesus* loved *Martha*, and her sister *Mary* and *Lazarus*. When he heard therefore that he was sick, he staid two days in the same place. Then he said afterwards to his disciples : Let us go to *Judea* again. His disciples say to him : *Rabbi*, it was but just now the *Jews* sought to stone thee, and art thou

^c Lit. Bowels. ^d Expl. The Lord will fulfil whatever be promised by thy mouth. ^e Expl. Though it was to deprive him of life for a few days, he was to be restored to it again.

going thither again? *Jesus* answered: Are there not twelve hours in the day? If a man walk in the day-time, he stumbleth not, because he seeth the light of this world. But if he walk in the night, he stumbleth, because he hath no light. Thus he spoke, and after these things, he said to them: Our friend *Lazarus* sleepeth: but I am going to raise him from sleep. Then his disciples said: Lord, if he sleep, he will recover. But *Jesus* spoke of his death; and they thought he had spoke of the rest of sleep. *Jesus* therefore said plainly to them: *Lazarus* is dead: and I am glad for your sakes, that I was not there, that you may believe. But let us go to him. Then said *Thomas*, who is called *Didymus*, to his fellow disciples: Let us go also, that we may die with him. *Jesus* therefore came, and found he had been now in the grave four days. (Now *Bethania* was about fifteen furlongs from *Jerusalem*.) And many of the *Jews* had come to *Martha* and *Mary* to comfort them concerning their brother. *Martha* therefore, as soon as she heard *Jesus* was coming, went to meet him; but *Mary* sat at home. Then *Martha* said to *Jesus*: Lord, if thou hadst been here, my brother had not died. And even now, I know, whatever thou shalt ask of God, God will grant it thee. *Jesus* saith to her: Thy brother will rise again. *Martha* saith to him: I know he will rise again at the resurrection on the last day. *Jesus* said to her: I am the resurrection and the life: he that believeth in me, though he be dead, shall live: and every one that liveth, and believeth in me, shall never die. Believest thou this? She saith to him: Yes, Lord, I have believed that thou art the *Christ*, the Son of the living God, who art come into this world. And having said this, she went and called *Mary* her sister secretly, saying: The Master is come, and calleth for thee. As soon as she heard this, she arose presently, and came to him: for *Jesus* was not yet come into

the town; but still was in the place, where *Martha* had met him. Then the *Jews* that were with *Mary* in the house, and were comforting her, seeing her arise up hastily, and go out, followed her, saying: She is going to the grave, to weep there. When *Mary* was come where *Jesus* was, seeing him, she fell down at his feet, and said to him: Lord, if thou hadst been here, my brother had not died. *Jesus* therefore, when he saw her weeping, and the *Jews* also weeping, who came with her, groaned in spirit, and was troubled and said: Where have you laid him? They say to him: Lord, come and see. And *Jesus* wept. Then the *Jews* said: See, how he loved him. And some of them said: Could not this man, who opened the eyes of him that was born blind, have prevented his death? *Jesus* therefore again groaning within himself, came to the monument. And it was a cave: and a stone was laid upon it. *Jesus* said: Take away the stone: *Martha*, the sister of the dead man, saith to him: Lord, he stinketh by this time; for he hath been there four days. *Jesus* saith to her: Did not I tell thee, that, if thou wilt believe, thou shalt see the glory of God? Then they removed the stone: and *Jesus* lifting up his eyes, said: Father, I thank thee, that thou hast heard me. And I knew thou always hearest me; but for the sake of the people that are here, I spoke thus: that they may believe thou hast sent me. Having said this, he cried out with a loud voice: *Lazarus*, come forth. And immediately he, that had been dead, came forth, bound hands and feet with grave-cloths, and his face was covered with a napkin. *Jesus* said to them: Loose him, and let him go. Many therefore of the *Jews*, who came to *Mary* and *Martha*, and had seen what *Jesus* did, believed in him.

OFFERTORY. *Pf.* 17. Thou, O Lord, wilt save thy people in distress, and thou wilt humble the

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In L E N T.

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eyes of the proud : for who is God, besides thee,
O Lord ?

S E C R E T.

MAY these offerings, we beseech thee, O Lord, purify us, and always render thee propitious. Thro'.

COMMUNION. *John 11.* The Lord seeing the sisters of *Lazarus* weeping at the grave, wept before the *Jews*, and cried out : *Lazarus*, come forth. And he, who had been dead four days, came forth bound hands and feet.

POSTCOMMUNION. *Hæc nos.*

MAY the receiving of this sacrament, O Lord, we beseech thee, always free us from our sins, and protect us from all adversity. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Da, nobis.*

GRant, we beseech thee, O Almighty God, that we, who are sensible of our own weakness, and confide in thy power, may always rejoice in the effects of thy goodness. Thro'.

The COMMEMORATION at VESPERS.

<i>Antb.</i> Lord, if thou	<i>Ant.</i> Domine, si fuisset hic, <i>Lazarus</i> non esset mortuus : ecce jam
hadst been here, <i>Lazarus</i>	foetet, quatrduanus in
would not have died :	monumento.
behold now he stinketh,	
having been four days in	
the grave.	

V. and R. as p. 27. PRAYER. *Da nobis.*

S A T U R D A Y.

M A S S.

INTROIT. } **Y**OU that are thirsty, come to the
Psf. 54. } waters, saith the Lord : and you
that have no money, come and drink with joy.
Psf. 77. My people be attentive to my law : hearken
to the words of my mouth. *V.* Glory.

COLLECT. *Fiat, Domine.*

GRant us, O Lord, we beseech thee, an increase of devotion; for then only will our faults avail us, when they are well pleasing to thy goodness. Thro'.

LESSON. *Isaias* xlix. 8, 15.

THus saith the Lord: I have heard thee at a favourable time, I have helped thee in the day of salvation: and I have preserved thee, and I have appointed thee for the covenant^f of my people, to restore the earth, and to possess the inheritances that were laid waste: that thou mayst say to those, who are in chains; go forth: and to such as are in darkness; see the light. They shall feed in the ways, and on every plain shall be their pastures. They shall not hunger nor thirst, neither shall the heat, or the sun hurt them: because he, that hath taken pity on them, shall conduct them, and give them drink at the fountains of water. And I will level all my mountains to an even way, and my hollow paths shall be raised. Behold some shall come from afar off; and behold some from the north and the sea, and others from the southern country. Praise the Lord, O ye heavens, and rejoice thou, O earth, and, ye mountains, sing forth his praise; because the Lord hath comforted his people, and he will take compassion on his poor ones^g. But *Sion* hath said: The Lord hath abandoned me, and the Lord hath forgot me. Can a woman forget her child, so as not to have any compassion for the child of her womb? And though she should thus forget it, yet I will never forget thee, saith the Lord Almighty.

GRADUAL. *Psf* 9. The poor man, O Lord, is left to thee; thou wilt be the protector of the or-

^f Expl. *This prophecy regards Jesus Christ, the true Israel, or the mighty one of God, who prevailed on God to be reconciled to mankind, be himself becoming the Victim of the Covenant, the purifier of his people.* ^g Expl. *Such as are in affliction.*

phan. *V.* Why art thou withdrawn so far from us, O Lord? Dost thou despise us in our necessities and affliction? When the wicked man is puffed up with pride, the poor man suffereth.

G O S P E L. *John* viii. 12, 20.

AT that time: *Jesus* spoke to the multitude of the Jews, saying: I am the light of the world: he that followeth me, walketh not in darkness, but shall have the light of life. The *Pharisees* therefore said to him: Thou bearest testimony to thyself: *therefore* thy testimony is not true. *Jesus* answered and said to them: Tho' I bear testimony to myself, yet my testimony is true; because I know whence I came, and whither I am going; but you know not whence I came, nor whither I am going. You judge according to the flesh; I judge no man. And if I do judge, my judgment is true, because I am not alone; but I, and the Father, who sent me. Now it is written in your law, that the testimony of two is true^b. I am who bear witness to my self; and my Father, who sent me, beareth witness to me. Then they said to him: Where is thy Father? *Jesus* answered: You know neither me, nor my Father: if you knew me, you would also know my Father. Thus spoke *Jesus* in the treasury, teaching in the temple; and no one seized him, because his hour was not yet come.

OFFERTORY. *Pf.* 17. The Lord is my support, my refuge and my deliverer: 'tis in him I will trust.

S E C R E T.

BE appeased, O Lord, we beseech thee, with these our offerings; and, in thy mercy, compel our will, even when it rebelleth, to submit to thee. Thro'.

COMMUNION. *Pf.* 22. The Lord is my shepherd, and I shall be in want of nothing: he hath

^b Expl. *Is receivable.*

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placed me in a plentiful pasture; he hath led me to a refreshing stream.

POSTCOMMUNION, *Tua nos.*

MAY thy sacred mysteries, O Lord, we beseech thee, purify us, and, by their efficacy, make us well pleasing to thee. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Deus, qui sperantibus.*

O God, who chusest rather to shew mercy, than to be angry with those that hope in thee; grant we may worthily lament the evil we have committed, that so we may find the favour of thy comfort. Thro'.

The COMMEMORATION at VESPERS.

Ant. I am who bear witness of myself: and my Father, who sent me, beareth witness of me. *Ant.* Ego sum qui testimonium perhibeo de meipso: & testimonium perhibet de me, qui misit me, Pater.

V. Deliver me, O Lord, from the wicked man. *R.* And from the unjust man deliver me. *V.* Eripe me, Domine, ab homine malo. *R.* A viro iniquo eripe me.

This V. and R. are said till Mandy-Thurday.

PRAYER. *Collect of to-morrow.*

In the short R. at COMPLIN, Glory be to the Father, &c. is not said from this day to Holy Saturday, except on feasts.

P A S S I O N - S U N D A Y .

I N S T R U C T I O N .

THE two last weeks of *Lent* are consecrated in a particular manner to honour the Passion of *Jesus Christ*. And altho' the week we are now entering upon be only a preparation to the following one, and the Church represents therein to our thoughts other objects, the Passion of *Christ* is often referred to, and for that reason this day is called *Passion-Sunday*.

Moss. PASSION-SUNDAY. 123

From this day the *Gloria Patri* is omitted at the *Introit*; as likewise the *Psalm, Judica*. Those that have wrote on the *Liturgy*, assert this to be agreeable to the antient practice; and they observe, in general, that the particular ceremonies of these two last weeks, and more especially those of the three last days in *Lent*, are all venerable remains of antient usages.

MASS. INTROIT. Ps. xlii.

BE thou my judge, O **J**UDICA me, Deus, & God, and give sentence in my cause against an ungodly people. Deliver me from the unjust and deceitful man: for thou art my God, and my strength. *Ps.* Send forth thy light and thy truth: for they have conducted me, and brought me to thy holy mountain, and into thy tabernacles. Be thou, &c. to *Pf.*

And thus the INTROIT is said till EASTER.

COLLECT. Quæsumus, Omnipotens.

Mercifully look down on thy people, we beseech thee, O Almighty God, that, by thy bounty and protection, they may be governed and guarded both in body and soul. Thro'.

From this day to Mandy-Thursdai, after the COLLECT of the day, is said the

II. COLLECT. Ecclesiæ tuæ.

Mercifully hear, O Lord, we beseech thee, the prayers of thy Church, that, all oppositions and errors being removed, she may serve thee with a secure and undisturbed devotion. Thro'.

124 PASSION-SUNDAY. *Mafs.*

Or COLLECT. *Deus omnium.*

O God, the paſtor and governor of all the faithful, look down in thy mercy on thy ſervant *N.* whom thou haſt appointed Paſtor over thy Church: and grant, we beſeech thee, that, both by word and example, he may edify all thoſe that are under his charge, and with the flock intruſted to him arrive, at length, at eternal happineſs. Thro'.

EPISTLE. *Heb. ix. 11, 15.*

Brethren: *Chriſt* being come, the High-prieſt of the good things to come, by a more excellent and more perfect tabernacle, not made with hands, that is, not of this creation ^a; neither by the blood of goats or of calves, but by his own blood hath once entered the holy place, having purchaſed *for us* an eternal redemption. * For if the blood of goats and bulls, and the ſprinkling of the aſhes of a heifer, ſanctify ſuch as are deſiled to the cleanſing of the fleſh ^b, how much more ſhall the blood of *Chriſt*, who, thro' the Holy Ghoſt, offered himſelf without ſpot to God, cleanſe our conſciences from dead works, to ſerve the living God? He therefore is the mediator of the new covenant: that by means of his death undergone for the cancelling the tranſgreſſions under the former covenant, thoſe that are called, may receive the promiſed eternal inheritance thro' *Chriſt Jeſus* our Lord.

GRADUAL. *Pſ. cxlii.*

Deliver me, O Lord,	Eripe me, Domine,
from my enemies: teach	de inimicis meis: doce
me to do thy will. <i>V.</i>	me facere voluntatem
<i>Pſ. 17.</i> Thou, O Lord,	tuam. <i>V. Pſ. 17.</i> Li-
art my deliverer from the	berator meus, Domine,
enraged <i>Gentiles</i> : thou	de <i>Gentibus</i> iracundis:
wilt put me out of the	ab insurgentibus in me
reach of thoſe that aſſault	exaltabis me; à viro ini-

^a Expl. Not formed according to the ordinary way of generation.

^b Expl. To give a legal purity.

6. PASSION-SUNDAY. 125

and thou wilt rescue quo eripes me.
from the unrighteous

TRACT. *Pf. cxxviii.*

They have often at- *Sæpe expugnaverunt*
tacked me from my very *me à juventute meâ. V.*
h. *V. Let Israel* *Dicat nunc Israel: Sæpe*
say: They have of- *expugnaverunt me à ju-*
f- *ventute meâ. V. Ete-*
f- *nim non potuerunt mihi:*
f- *supra dorsum meum fa-*
f- *bricaverunt peccatores.*
f- *V. Prolongaverunt ini-*
f- *quitates suas: Dominus*
f- *justus concidet cervices*
f- *peccatorum:*
f- *They have a long*
f- *continued in their*
f- *ity: but the Lord,*
f- *is just, will at last*
f- *ff the heads of those*
f- *men.*

GOSPEL. *John viii. 46, 59.*

At that time: *Jesus* said to the multitude of the
Jews: Which of you will convict me of sin? I
speak to you the truth, why do you not believe
He that is of God, heareth the words of God.
Before you do not hear them, because you are
of God. Then the *Jews* answered and said to
Are we not in the right in saying, thou art a
Satan, and art possessed with a devil? *Jesus*
replied: I am not possessed with a devil: but I
believe in my Father, and you have dishonoured me.
I seek not my own glory; there is one who
doth it, and doth me justice. *Amen, Amen* I
say to you: If any one keep my words, he shall not
taste death. Then the *Jews* said: Now we
know thou art possessed with a devil. *Abraham*
lived, and the Prophets also: and thou sayest:
If any one keep my words, he shall never taste
death. Or, *They have beat on my back, as on an anvil.*

126 PASSION-SUNDAY. *Mafs:*

death. Art thou greater than our father *Abraham*, who is dead? And the Prophets are dead also. Whom dost thou make thyself? *Jesus* answered: If I glorify myself, my glory is nothing: it is my Father that glorifieth me, who, you say, is your God, and yet you know him not: but I know him; and, if I was to say, I know him not, I should be a liar like you. But I do know him, and keep his word. Your father *Abraham* earnestly desired to see my day: he saw it, and rejoiced. Then the *Jews* said to him: Thou art not as yet fifty years old, and hast thou seen *Abraham*? *Jesus* said: *Amen, Amen* I say to you: Before *Abraham* was, I am. Then they took up stones to cast at him: but *Jesus* hid himself, and went out of the temple. CREDO.

OFFERTORY. *Pf. cxviii.*

I will praise thee, O Lord, with my whole heart: reward thy servant: I shall live, and keep thy commandments: save my life according to thy word, O Lord.	Confitebor tibi, Domine, in toto corde meo: retribue servo tuo, vivam & custodiam sermones tuos: vivifica me secundum verbum tuum, Domine.
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S E C R E T.

MAY these offerings, O Lord, both loosen the bonds of our wickedness, and obtain for us the gifts of thy mercy. Thro'.

II. S E C R E T.

Protect us, O Lord, while we assist at thy sacred mysteries, that being employed in acts of religion, we may serve thee both in body and mind. Thro'.

Or

BE appeased, O Lord, with the offerings we have made, and cease not to protect thy servant *N.* whom thou hast been pleased to appoint *Pastor* over thy Church. Thro'.

Mafs. PASSION-SUNDAY. 127

The PREFACE. Ordinary, p. xxiii.

COMMUNION. 1 *Cor.* ii.

This is the body,
which ſhall be delivered
up for you: this is the
cup of the new covenant
in my blood, ſaith the
Lord. As often as you
receive them, do it in re-
membrance of me.

Hoc corpus, quod pro
vobis tradetur: hic calix
novi teſtamenti eſt in
meo ſanguine, dicit Do-
minus. Hoc facite, quo-
tiescunque ſumitis, in
meam commemorationem.

POSTCOMMUNION. *Adeſto.*

Help us, O Lord our God, and for ever protect
thoſe whom thou haſt reſreſhed with thy ſa-
cred myſteries. Thro'.

II. POSTCOMMUNION. *Quaſumus.*

WE beſeech thee, O Almighty God, not to
leave expoſed to the dangers of human life
thoſe, whom thou permiſteſt to partake of the di-
vine myſteries. Thro'.

Or POSTCOMMUNION. *Hæc nos.*

MAY the participation of this divine ſacrament
protect us, we beſeech thee, O Lord: and
always procure ſafety and defence to thy ſervant *N.*
whom thou haſt appointed Paſtor over thy Church,
together with the flock committed to his charge.
Thro'.

V E S P E R S.

LITTLE CHAPTER. *The beginning of the EPISTLE to *, p. 124.*

H Y M N.

BEhold the royal en-
ſigns fly,
Bearing the Croſs's my-
ſtery:

Where life itſelf did
death endure,

And by that death did
life procure,

VExilla regis prode-
unt,
Fulget Crucis myſteri-
um:

Quâ vita mortem pertu-
lit,

Et morte vitam protulit.

128 PASSION-SUNDAY. V.

A cruel spear let out a flood	Quæ vulnerata l:
Of water mix'd with fa- ving blood :	Mucrone diro, crim
Which, gushing from the Saviour's side,	Ut nos lavaret for
Drown'd our offences in the tide.	Manavit undâ & fa ne.
The mystery we now unfold,	Impleta sunt, concinit
Which <i>David's</i> faithful verse foretold	<i>David</i> fideli carmin
Of our Lord's kingdom; whilst we see	Dicendo nationibu
God ruling nations from a tree.	Regnavit à ligno D
O lovely tree, whose branches wore	Arbor decora & l da,
The royal purple of his gore !	Ornata regis purpu
How glorious does thy body shine,	Electa digno stipite
Supporting members so divine.	Tam sancta mei tangere.
The world's blest ba- lance thou wast made,	Beata, ejus brac
Thy happy beam it's purchase weigh'd,	Pretium pedendit sæ
And bore his limbs, who snatch'd away	Statera facta corpor
Devouring hell's expect- ed prey.	Tulitque prædam tari.
Hail Cross, our hope ! on thee we call,	O Crux, ave spe nica
Who keep this mourn- ful festival :	Hoc passionis tempc
Grant to the just increase of grace,	Piis adauge gratiam

Monday. PASSION - WEEK. 129

And ev'ry sinner's crimes Reisque dele crimina.
efface.

Blest Trinity, we	Te, fons salutis Tri-
praises sing	nitas,
To thee, from whom all	Collaudet omnis spiri-
graces spring,	tus :
Celestial crowns on those	Quibus crucis victori-
bestow	am
Who conquer by the	Largiris, adde præmi-
cross below. <i>Amen.</i>	um. <i>Amen.</i>

V. and R. as above, p. 122.

At the MAGNIFICAT.

<i>Anth.</i> Your father A-	<i>Ant.</i> Abraham pater
braham earnestly desired	vestris exultavit ut vide-
to see my day : he saw	ret diem meum : vidit, &
it, and rejoiced.	gavissus est.

PRAYER. Collect at Mass, p. 123.

XX

M O N D A Y.

M A S S.

INTROIT. } **H**Ave mercy on me, O Lord, for
Pf. 55. } man hath trodden me under-
foot; he hath assaulted and persecuted me the whole
day long. *Pf.* My enemies have trampled me un-
der-foot the whole day long : and the number of
those that assault me is very great. Have mercy,
&c. to *Pf.*

COLLECT. *Sanctifica.*

SANCTIFY, O Lord, we beseech thee, our fasts, and
mercifully grant us the pardon of all our sins.
Thro'.

LESSON. *Jonas* iii. 1, 10.

IN those days : The word of the Lord came to
the Prophet *Jonas* the second time, saying :
Arise, and go to *Ninive*, the great city : and preach
in it the preaching I bid thee. And *Jonas* arose,

130 PASSION - WEEK. *Monday*

and went to *Ninive*, according to the word of the Lord. Now *Ninive* was a large city, of three days journey^d. And *Jonas* began to enter into the city one day's journey; and he cried out and said: Yet forty days, and *Ninive* shall be destroyed. And the people of *Ninive* believed in God, and proclaimed a fast, and put on sackcloth from the greatest even to the least. For the word came to the King of *Ninive*: and he arose from his throne, and casting off his robe, he put on sackcloth, and sat in ashes. And he ordered proclamation to be made and published in *Ninive*, by order of the King and his Nobles, saying: Let neither man nor beast, oxen nor sheep, taste any thing: let them not feed nor drink water. And let men and beasts be covered with sackcloth, and cry out with all their might to the Lord: and let them turn every one from their evil way, and from the iniquity that is in their hands^e. Who knoweth but God may turn and pardon us, and lay aside the fury of his anger, so that we may not perish? And God saw their works, that they had forsaken their evil ways: and our Lord God took compassion on his people.

GRADUAL. *Psf.* 53. O God, hear my prayer: and hearken to the words of mouth. *V.* Save me, O God, by thy name, and rescue me by thy might.

TRACT. Deal not, &c. as above, p. 29.

G O S P E L. *John* vii. 32, 39.

*A*T that time: The rulers and *Pharisees* sent officers to apprehend *Jesus*. *Jesus* therefore said to them: Yet am I a little time with you; and then I go to him that sent me. You shall seek me, and you shall not find me: and where I am, thither you cannot come. Then said the *Jews* among themselves: Whither will he go, that we shall not find him? Will he go to those, who are dispersed

^d Expl. It was a long square, 480 furlongs, or 60 miles round; and 20 miles were reckoned a day's journey for a man on foot.

^e Expl. From their wicked actions.

Monday. PASSION-WEEK. 131

among the *Gentiles*, and teach the *Gentiles*? What is the meaning of what he said: You shall seek me, and shall not find me: and, where I am, *thither* you cannot come? And on the last day, being the greatest day of the feast, *Jesus* stood up, and cried out aloud, saying: If any one thirst, let him come to me and drink. He that believeth in me, as saith the scripture, out of his belly ^a shall rivers of living water flow. And this he spoke of the spirit, which they that believed in him, were to receive.

OFFERTORY. *Pf.* 6. Turn to me, O Lord, and rescue my soul: save me for thy mercy's sake.

S E C R E T.

GRant us, O Lord our God, that this sacrifice of our salvation may both cleanse us from our sins, and appease thy Majesty. Thro'.

COMMUNION. *Pf.* 23. The Lord of armies is himself the King of glory.

POSTCOMMUNION. *Sacramenti.*

MAY the participation, O Lord, we beseech thee, of this saving sacrifice both cleanse us, and heal us. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Da, quesumus,*

GRant, O Lord, we beseech thee, to thy people health both of body and mind, that being constant in the practice of good work, they may always be safe under thy protection. Thro'.

The COMMEMORATION at VESPERS.

<i>Anth.</i> If any one thirst, let him come to me and drink: and living waters shall flow out of his heart, saith the Lord,	<i>Ant.</i> Si quis sitit, ve- niat ad me & bibat: & de ventre ejus fluent aquæ vivæ, dicit Do- minus.
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V. and R. as above, p. 122. PRAYER. *Da, quesumus.*

^a Expl. Heart, or inward parts.

T U E S D A Y.

M A S S.

INTROIT. } **W**Ait for the Lord, act manfully, let thy heart be comforted, and wait for the Lord. *Pf.* The Lord is my light and my salvation, whom shall I fear ?

C O L L E C T. *Nostra tibi.*

MAY our fast, O Lord, we beseech thee, be acceptable to thee, and, having purified us from sin, make us worthy of thy grace, and procure us everlasting remedies. Thro'.

L E S S O N. *Dan. xiv. 27.*

IN those days : The people of *Babylon* gathered together about the King, and said to him : Deliver up to us *Daniel*, who hath destroyed *Bel*, and killed the Dragon ; otherwise we will destroy thee and thy family. The King therefore seeing, that they pressed with violence on him, being obliged by force, delivered *Daniel* up to them. And they cast him into the den of lions, where he was six days. Now in the den there were seven lions, and they every day gave them two carcases and two sheep, which were not given them then, that they might devour *Daniel*. And there was in *Judea* a prophet called *Habacuc*, who had made broth, and, having broken bread in a dish, was going into the field to carry it to the reapers. And the angel of the Lord said to *Habacuc* : Carry the dinner thou hast provided to *Daniel* in *Babylon*, who is in the lions den. And *Habacuc* said : Lord, I never saw *Babylon*, neither know I the den. Then the angel of the Lord took him by the crown of his head, and carrying him by the hair, with the force of his spirit ^b placed him in *Babylon* over the den. And *Habacuc* cried out aloud, saying : O *Daniel*, servant of God, take the dinner God hath sent thee. And *Daniel* said : Thou hast remembered me, O God, and hast not

^b Or, In a mighty wind.

abandoned those that love thee. And *Daniel* arose and eat. And the angel of the Lord immediately carried *Habasue* back to his own place. Then the King came on the seventh day to bewail *Daniel*; and coming to the den, he looked in, and behold, *Daniel* was sitting in the midst of the lions. And the King cried out with a loud voice, saying: Great art thou, O Lord the God of *Daniel*. And he took him out of the den of lions. But those, who had been the cause of his intended destruction, he cast into the den, and they were devoured in a moment before his face. Then the King said: Let all the people of the whole earth fear the God of *Daniel*, for it is he who saveth, performeth signs and wonders, and hath delivered *Daniel* from the lions den.

GRADUAL. *Pf.* 42. Judge my cause, O Lord; and deliver me from the wicked and deceitful man. *V.* Send forth thy light and thy truth; for they have led me on and brought me up to thy holy mount.

G O S P E L. *John* vii. 1, 13.

AT that time: *Jesus* went into *Galilee*; for he would not go into *Judea*, because the *Jews* sought to kill him. Now the *Jewish* feast of the tabernacles was at hand; and his brethren said to him: Depart hence, and go to *Judea*, that thy disciples also may see the works thou performest. For no one doth any thing in secret, when he hath a mind to be known in publick: if therefore thou performest these things, shew thy self to the world. For neither did his brethren believe in him. *Jesus* therefore saith to them: My time is not yet come; but your time is always ready. The world cannot hate you; but it hateth me, because I bear witness against it, that it's works are evil. Go you up to this festival; but I am not now going to this festival; for my time is not yet fully come. Having said this, he staid in *Galilee*. But when his brethren

were gone up, then went he also to the feast, not openly, but, as it were, in secret. Then the *Jews* looked for him on the festival-day, and said: Where is he? And there was much murmuring^c among the people about him. For some said: He is a good man. Others said: No, but he seduceth the people. But nobody spoke openly about him, for fear of the *Jews*.

OFFERTORY. *Psf. 9.* Let all, who know thy name, O Lord, hope in thee; for thou forsakest not those who seek thee. Sing to the Lord, who dwelleth on *Sion*, for he hath not forgot the prayer of the poor ones.

S E C R E T.

THE sacrifices we bring to be offered to thee, O Lord, are such tokens of temporal comfort, that we cannot despair of thy eternal promises. Thro'.

COMMUNION. *Psf. 24.* Deliver me, O God of *Israel*, from all my distress.

POSTCOMMUNION. *Da, quæsumus.*

GRant, we beseech thee, O Almighty God, that as we daily celebrate these divine mysteries, we may be made worthy the rewards of heaven. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Da, nobis.*

GRant us, O Lord, we beseech thee, perseverance in thy service; that in our days, thy faithful may increase both in number and goodness. Thro'.

The COMMEMORATION at VESPERS.

<i>Anth.</i> Go you up to	<i>Ant.</i> Vos ascendite ad
this festival; but I will	diem festum hunc; ego
not go up, because my	autem non ascendam,
time is not yet come.	quia tempus meum non-
	dum advenit.

V. and R. as above, p. 122. PRAYER. *Da, nobis.*

^c Expl. *There were many disputes in private.*

W E D N E S D A Y.

M A S S.

INTROIT. } **O** My deliverer from the angry
Pf. 17. } *Gentiles*, thou wilt place me out
of the reach of those that assault me: thou, O Lord,
wilt rescue me from the unrighteous man. *Pf. I*
will love thee, O Lord, my strength: the Lord is
my support, my refuge, and my deliverer.

COLLECT. *Sanctificato.*

Enlighen, O God of mercy, the hearts of thy
people by means of this holy fast; and since
all our devotion is the effect of thy bounty, merci-
fully hear the petitions we make. Thro'.

LESSON. *Lev. xix. 11, 19.*

IN those days: The Lord spake to *Moses*, saying:
Speak to all the assembly of the children of *Is-
rael*, and thou shalt say to them: I am the Lord
your God. You shall not steal. You shall not lie,
nor shall any one deceive his neighbour. Thou
shalt not swear falsely by my name; neither shalt
thou profane the name of thy God. I am the Lord.
Thou shalt not calumniate thy neighbour, nor op-
press him by force. The wages of him that is hired,
shall not remain with thee till morning. Thou shalt
not curse the deaf, nor put a stumbling-block be-
fore the blind; but shalt fear the Lord thy God,
for I am the Lord. Thou shalt do nothing that is
wicked, nor judge unjustly. Look not on the per-
son of the poor^k, nor honour the person of the
mighty; but judge thy neighbour according to ju-
stice. Thou shalt not be a detractor, nor a tale-
bearer among the people: neither shalt thou stand
up against the blood of thy neighbour^l. I am the
Lord. Thou shalt not hate thy brother in thy

M 2

^k Expl. *Favour not.*

^l Expl. *Thou shalt not swear falsely against him to deprive him of
his life.*

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heart; but reprove him publickly, that thou mayst not partake of his sin. Seek not revenge, nor bear in mind any injury done thee by thy countrymen. Thou shalt love thy friend as thyself. I am the Lord. Keep my laws; for I am the Lord your God.

GRADUAL. *Pf.* 29. I will praise thee, O Lord, because thou hast upholden me: and hast not let my enemies rejoice over me. *V.* O Lord, my God, I have cried out to thee, and thou hast healed me; thou, O Lord, hast rescued my soul from hell, thou hast saved me from the number of those that are gone down into the pit.

TRACT. Deal not, *as above*, p. 29.

GOSPEL. *John* x. 22, 38.

AT that time: The feast of the *Dedication* was kept in *Jerusalem*, and it was winter. And *Jesus* was walking in the temple, in *Solomon's* porch. The *Jews* therefore came about him, and said to him: How long wilt thou hold our souls in suspense? If thou art the *Christ*, tell us plainly. *Jesus* answered them: I tell you, and you believe me not. The works I do in my Father's name, bear witness to me. But you believe not, because you are not of my sheep. My sheep hear my voice, and I know them, and they follow me: and I give them eternal life, and they shall never perish, neither shall any one snatch them out of my hands. That which my Father hath given me, is greater than all^a: and nobody can snatch them out of my Father's hands. I and my Father are one. Then the *Jews* took up stones to stone him. *Jesus* answered them: I have shewn you many good works from my Father; for which of them is it that you stone me? The *Jews* answered him: We stone thee not for any good work; but for blasphemy: and because thou, who art a man, makest thyself God.

^a Expl. *The power my Father hath given me, is greater than that of any other.* In the *Greek* it is: *My Father, who gave them to me, is greater, or, above all.*

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Jesus answered them : Is it not written in your law : *I said, you are Gods?* If he called them *Gods*, to whom the word of God came ; and the scripture cannot fail : say you of him, whom the Father hath sanctified ^a, and sent into the world : Thou blasphemest, because I said : I am the Son of God ? If I do not the works of my Father, believe me not. But if I do *them*, tho' you will not believe me, believe the works ; that you may know and believe, that the Father is in me, and I in the Father.

OFFERTORY. *Pf.* 58. Deliver me, O my God, from my enemies ; and rescue me, O Lord, from those that rise up against me.

S E C R E T.

GRant, O merciful God, that we may offer thee, with a sincere heart, this sacrifice of propitiation and praise. Thro'.

COMMUNION. *Pf.* 25. I will wash my hands with the innocent, and go round thy altar, O Lord, that I may hear the voice of *thy* praise, and publish all thy wonderful works.

POSTCOMMUNION. *Cælestis.*

HAVING received the present of thy heavenly gift, we humbly beseech thee, O Almighty God, that it may produce in us the effect of the sacrament, and procure our salvation. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Adesto.*

HEAR our prayers and intreaties, O Almighty God ; and grant that those, to whom thou givest hopes of thy mercy, may experience the effects of thy usual clemency. Thro'.

The COMMEMORATION at VESPERS.

Anth. I have done many good works among you ; for which is it you would kill me ?

Ant. Multa bona operatus sum vobis ; propter quod opus vultis me occidere.

V. and R. as *p.* 122.

PRAYER. *Adesto.*

^a Expl. *Hath made his Hol; One, his anointed and consecrated one.*

T H U R S D A Y.

M A S S.

INTROIT. } **A**LL thou hast done to us, O Lord,
Dan. 3. } thou hast done with great justice; because we have sinned against thee, and have not obeyed thy commandments: but do thou make thy name glorious, and deal with us according to the multitude of thy mercies. *Psf. 118.* Blessed are the undefiled in the way, who walk in the law of the Lord.

C O L L E C T. *Præsta.*

GRant, we beseech thee, O Almighty God, that the dignity of human nature, which hath been wounded by excess, may be cured by the practice of healing temperance. *Thro'.*

L E S S O N. *Dan. iii. 34, 45.*

IN *those days*: *Azarias* prayed to the Lord, saying: O Lord our God, abandon us not for ever, we beseech thee, for thy name's sake, and make not void thy covenant: neither take away thy mercy from us for the sake of *Abraham* thy beloved, and of thy servant *Isaac*, and of thy holy one *Israel*; to whom thou spakdest and promisedst to multiply their seed as the stars of heaven, and as the sand on the sea shore. For we, O Lord, are become the least of all nations, and we are humbled this day for our sins over the whole earth. Neither is there at this time a prince, leader, or prophet, or holocaust or sacrifice, or oblation or incense, or place wherein to offer the first-fruits before thee, that we may obtain thy mercy. Nevertheless let us be accepted with a contrite heart, and an humble spirit. As with the burnt-offerings of rams and bulls, and as with thousands of fat lambs; so let our sacrifice be presented to thee this day, that it may be acceptable to thee; for they shall not be confounded, who put their trust in thee. And now we follow thee with our whole heart, we fear thee and seek thy

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face *. Put us not to confusion : but deal with us according to thy goodness, and according to the multitude of thy mercy. And deliver us by thy wonders, and make thy name glorious, O Lord. Let all those be confounded, who do hurt to thy servants ; let them be confounded by thy Almighty power, and let their strength be broken. And let them know, that thou alone art the Lord God, and the glorious one over the whole earth, O Lord our God.

GRADUAL. *Psf.* 94. Take your sacrifices, and enter his courts ; adore the Lord in his sanctuary. *V. Psf.* 28. The Lord will open the thick woods : and all shall publish his glory in his temple.

G O S P E L. *Luke* vii. 36, 50.

*A*T that time : One of the *Pharisees* asked *Jesus* to eat with him. And going into the *Pharisee's* house, he placed himself at table. And behold a woman who was a sinner in the city, when she knew that he was at table in the house of the *Pharisee*, brought an alabaster box of perfumes ; and, standing behind at his feet, she began to wash his feet with *her* tears, and wiped them with the hair of her head ; and she kissed his feet, and anointed them with the perfumes. And the *Pharisee*, who had invited him, seeing it, spoke within himself, saying : This man, if he were a prophet, would certainly know who and what manner of woman this is that toucheth him, that she is a sinner. And *Jesus* speaking, said to him : *Simon*, I have somewhat to say to thee. And he said : Master, speak. A certain creditor had two debtors ; the one owed him five hundred pence, and the other fifty. And whereas they had not wherewith to pay, he forgave them both. Which therefore of the two loveth him most ? *Simon* answering him, said : I suppose that he, to whom he forgave the most. And he

* *Expl. We desire to come before thee.*

said to him : Thou hast judged rightly. And turning to the woman, he said to *Simon* : Dost thou see this woman ? I entered thy house ; thou gavest no water to my feet ; but she hath washed my feet with tears, and hath wiped them with her hair. Thou gavest me not a kiss ; but she, since she came in, hath not ceased to kiss my feet. With perfumes my head thou anointedst not ; but she with perfumes hath anointed my feet. Wherefore I say to thee : *Her* many sins are forgiven her, because she hath loved much. But to whom less is forgiven, he loveth less. And he said to her : Thy sins are forgiven thee. And they, who were at table with him, began to say within themselves : Who is this, that even forgiveth sins ? And he said to the woman : Thy faith hath saved thee ; go in peace.

OFFERTORY. *Pf.* 136. Near the rivers of *Babylon* we sat down and wept, whilst we remembered thee, O *Sion*.

S E C R E T.

O Lord our God, who hast appointed the offerings to be consecrated to thee, to consist chiefly of those creatures, which thou createdst for the support of our weakness : grant, we beseech thee, that they may be to us both a help in this life, and a sacrament to procure us that which is eternal. *Thro'.*

COMMUNION. *Pf.* 118. Remember, O Lord, the promise thou madest to thy servant, by which thou gavest me hope : it is that which hath comforted me in my distress.

POSTCOMMUNION. *Quod ore.*

Grant, O Lord, that what we have received with our mouths, we may also take with a pure mind : and that, of a temporal gift, it may become to us an eternal remedy. *Thro'.*

Let us pray. Bow down your heads to God.

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PRAYER. *Esto.*

BE propitious, O Lord, we beseech thee, to thy people : that forsaking what displeaseth thee, they may find comfort in keeping thy law. Thro'.

The COMMEMORATION at VESPERS.

Anth. I have earnestly desired to eat this *Pas-* *Ant.* Desiderio desi-
lover with you, before I deravi hoc *Pascha* man-
suffer. ducare vobiscum ante-
quam patiar.

V. and R. as above, p. 122. PRAYER. Esto.

F R I D A Y.

M A S S.

INTRAIT. } **H**Ave mercy on me, O Lord, for
Pf. 30. } I am in distress: deliver me and
rescue me from the hands of my enemies, and my
pursuers : Lord, never let me be put to shame, since
I have called on thee. *Pf.* In thee, O Lord, have
I hoped; never let me be put to shame: deliver
me according to thy justice.

COLLECT. *Cordibus nostris.*

Mercifully, O Lord, we beseech thee, pour
forth thy grace into our hearts: that re-
pressing our sins by voluntary mortifications, we
may rather suffer for them in this life, than be con-
demned to eternal torments for them in the next.
Thro'.

LESSON. *Jer.* xvii. 13, 18.

IN these days : *Jeremias said* : All that forsake
thee, O Lord, shall be confounded, and they
who depart from thee, shall be written in the earth^a :
because they have abandoned the Lord, the foun-
tain of living waters. Heal me, O Lord, and I

^a Expl. Their memory shall perish, and shall be a no more lasting monument, than an inscription of their names in the dust of the earth would be.

shall be healed: save me, and I shall be saved; for thou art my praise. Behold they say to me: Where is the word of the Lord? Let it come. And I have not been troubled, following thee my pastor; neither have I desired the day of man; thou knowest it. That which came from my lips was right in thy sight. Be not a terror to me; thou art my hope in the day of affliction. May they be put to shame, who persecute me; but let me not be put to shame: let them be seized with dread, but let me not be seized with dread. Bring upon them the day of affliction, and with a double destruction overthrow them, *O Lord our God.*

GRADUAL. *Ps.* 34. My enemies spake peaceably to me: but in *their* anger they were troublesome to me. *V.* Thou hast seen it, *O Lord*, be not silent; abandon me not.

TRACT. Deal not, &c. *as above*, p. 29.

G O S P E L. *John* ii. 47, 54.

AT that time: The chief priests and *Pharisees* assembled in Council against *Jesus*, and said: What are we doing; for this man worketh many miracles? If we let him thus alone, all will believe in him: and the *Romans* will come and destroy our place ^f and nation. But one of them, named *Caiphas*, being high priest that year, said to them: You know nothing, nor do you consider that it is expedient for you that one man should die for the people, and not the whole nation perish. But this he spake not of himself: but being high priest that year, he prophesied, that *Jesus* was to die for the nation; and not for *that* nation only, but to gather together the children of God, who were dispersed *every where*. From that day therefore they resolved to put him to death. *Jesus* therefore walked no more openly among the *Jews*, but retired to a

^f *Expl.* The temple, the place of publick worship.

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country near the desert, to a city called *Ephrem*, and remained there with his disciples.

OFFERTORY. *Psf. 118.* Blessed art thou, O Lord, teach me thy law; and deliver me not up to the proud ones who calumniate me: and I will give an answer to those who reproach me.

S E C R E T.

GRant, O merciful God, that we may always worthily serve at thy altar, and obtain salvation by constantly partaking of what is offered thereon. Thro'.

COMMUNION. *Psf. 26.* Deliver me not up, O Lord, to the will of my pursuers: for unjust witnesses have risen up against me, and iniquity hath belied itself.

POSTCOMMUNION. *Sumpti sacrificii.*

MAY the sacrifice, O Lord, we have partaken of, always protect us, and repel from us all that is hurtful. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Concede.*

GRant, we beseech thee, O Almighty God, that we who seek the favour of thy protection, may be delivered from all evil, and serve thee with a secure mind. Thro'.

The COMMEMORATION at VESPER.

Anth. The chief priests consulted together how they might kill *Jesus*: but they said: Not on the feast-day, lest there should happen a tumult among the people.

Ant. Principes sacerdotum consilium fecerunt, ut *Jesus* occiderent: dicebant autem: Non in die festo, ne forte tumultus fieret in populo.

V. and R. as p. 122. PRAYER. *Concede.*

144 *The SEVEN DOLOURS Friday.*

On FRIDAY in PASSION-WEEK is said the
office of
The SEVEN DOLOURS of the B. V. MARY.
A greater Double.

M A S S.

INTROIT. } **T**HERE stood by the cross of *Jesus*
John 19. } his mother, and his mother's
sister, *Mary the wife of Cleophas, and Salome, and*
Mary Magdalen. *V. Jesus said: Woman, behold*
thy son; and to his disciple: Behold thy mother.
V. Glory.

Gloria in excelsis is said.

COLLECT. *Deus, in cujus.*

O God, in whose passion, according to *Simann's*
prophecy, the sword of grief pierced the most
sweet soul of glorious *Mary*, the Virgin-mother:
grant, in thy mercy, that we, who with honour
commemorate her sorrows and sufferings, may be
helped by the glorious merits and prayers of all the
saints that faithfully stood by thy cross, so as to par-
take of the happy fruits of thy passion. Wholivest.

Then is made a Commemoration of Friday by the
COLLECT. *Cordibus nostris, as p. 141.* *As like-*
wise by the SECRET and POSTCOMMUNION fol-
lowing, their respective proper places.

LESSON. *Judith xiii. 22, 25.*

THE Lord hath blessed thee with his power, who
by thee hath brought our enemies to nothing.
Thou art the blessed of the Lord the high God,
above all women upon earth. Blessed be the Lord,
who made heaven and earth, because he hath this
day so magnified thy name, that thy praise shall
not depart out of the mouth of men, who shall re-
member the power of the Lord for ever: for that
thou didst not spare thy life at the sight of the distress
and tribulation of thy country, but hast helped to
prevent their ruin in the sight of our God.

GRADUAL. Thou art overwhelmed with grief and in tears, O Virgin *Mary*, standing by the cross of our Lord *Jesus* thy Son, the Redeemer.

TRACT. Holy *Mary*, the Queen of heaven and Lady of the world, stood full of grief by the cross of our Lord *Jesus Christ*. V. O all you that pass by the way, attend and see if there be any sorrow like unto mine.

The SEQUENCE, or PROSE.

Under the world's redeeming wood S Tabat Mater doloro-
The most afflicted Mother stood, rosa
Juxta crucem lacrymosa

Mingling her tears with her Son's blood. Dum pendebat Filius.

As that stream'd down from ev'ry part, Cujus animam ge-
Of all his wounds the felt the smart, mentem,
Contristatam, & dolentem
What pierc'd his body, pierc'd her heart. Pertransivit gladius.

Who can with tearless eyes look on, O quam tristis & af-
When such a Mother such a Son flicta
Fuit illa benedicta

Wounded and gasping does bemoan? Mater unigeniti!

O! worse than Jewish heart that shou'd Quæ mærebat, & do-
Unmov'd behold the double flood lebat,
Et tremebat, cum vide-
Of *Mary's* tears, of *Je- su's* blood! bat
Nati pænas inclyti.

Alas! our sins, they were not his, Quis est homo qui
non fletet,
In this atoning sacrifice, Christi matrem si videret
For which he bleeds, for In tanto supplicio!
which he dies.

146 *The* SEVEN DOLOURS *Friday.*

When graves did open,
rocks did rent,
When nature and each
element

His torments and his
grief resent;

Shall man, the cause
of all his pain,
And all his grief; shall
sinful man

Only insensible remain?

Ah! Pious Mother,
teach my heart

Of sighs and tears the
holy art,

And in thy grief to bear
a part.

That sword of grief
that did pass thro'

Thy very soul, O! may
it now

One kind wound on
mine bestow.

Great Queen of sor-
rows, in thy train

Let me a mourner's
place obtain,

With tears to cleanse a
sinful stain.

To heal the leprosy of
sin

We must the cure with
tears begin,

All flesh's corrupt with-
out their brine.

Refuge of sinners,
grant that we

May tread thy steps; and
let it be

Quis posset non con-
tristari,

Piam Matrem contem-
plari

Dolentem cum Filio?

Pro peccatis suæ gen-
tis,

Vidit *Jesum* in tormen-
tis,

Et flagellis subditum?

Vidit suum dulcem
natum

Morientem desolatum,

Dum emisit spiritum.

Eia Mater, sens amo-
ris!

Me sentire vim doloris,

Fac ut tecum lugeam.

Fac ut ardeat cor me-
um

In amando *Christum* De-
um,

Ut sibi complaceam.

Sancta Mater istud a-
gas,

Crucifixi fige plagas

Cordi meo validè.

Tui nati vulnerati,

Tam dignati pro me
pati,

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Our sorrow, not to grieve like thee.	<i>Panas mecum divide.</i>
O may the wounds of thy dear Son	<i>Fac me verè tuum flere,</i>
Our contrite hearts pos- sess alone,	<i>Crucifixo condolere,</i>
And all terrene affec- tions drown.	<i>Donec ego vixero.</i>
Those wounds that now the stars out-shine,	<i>Juxta crucem tecum stare,</i>
Those furnaces of love divine,	<i>Te libenter sociare</i>
May they our droffy souls refine.	<i>In planctu desidero.</i>
And on us such im- pressions make;	<i>Virgo virginum præ- clara,</i>
That we of suffering for his sake,	<i>Mihi jam non sis amara,</i>
May joyfully our por- tion take.	<i>Fac me tecum plangere.</i>
Let us his proper badge put on,	<i>Fac ut portem Christi mortem,</i>
Let's glory in the cross alone,	<i>Passionis fac consortem,</i>
By which he marks us for his own.	<i>Et plagas recolere.</i>
That when the dread- ful trials come	<i>Fac me plagis vulne- rari,</i>
For ev'ry man to hear his doom;	<i>Cruce hac inebriari,</i>
On his right hand we may find room.	<i>Ob amorem filii.</i>
Oh hear us <i>Mary!</i> <i>Jesu</i> hear!	<i>Inflammat, & ac- census,</i>
Our humble prayers, se- cure our fear,	<i>Per te, virgo, sum defen- sus,</i>
When thou in judgment shalt appear.	<i>In die judicii.</i>

148 *The* SEVEN DOLOURS *Friday.*

Now give us sorrow,	Fac me cruce custo-
give us love,	diri,
That so prepar'd we	Morte <i>Christi</i> præmu-
may remove,	niri,
When call'd to the blest	Confoveri gratiâ.
seats above. <i>Amen.</i>	

Quando corpus mori-
etur,
Fac ut animæ donetur
Paradisi gloria. *Amen.*

G O S P E L. *John* xix. 25.

AT that time: There stood by the cross of *Jesus* his mother, and his mother's sister, *Mary the wife of Cleophas*, and *Mary Magdalen*. When *Jesus* therefore saw his mother and the disciple standing, whom he loved, he saith to his mother: Woman, behold thy son. After that he saith to the disciple: Behold thy mother. And from that hour the disciple took her to his own home.

OFFERTORY. Remember, O Virgin-mother of God, whilst thou standest in the presence of the Lord, to speak in our favour, that thou mayest turn away his wrath from us.

S E C R E T.

WE offer thee, O Lord *Jesus Christ*, our prayers and sacrifices, humbly intreating thee, that we, who, in our prayers of *this day*, commemorate the transfixion of the most sweet soul of blessed *Mary* thy mother, may receive our reward with her and her blessed companions that stood under thy cross, this holy assembly being multiplied, thro' the merits of thy death. Who livest, &c.

PREFACE in the transfixion. *Ordinary*, p. xxix.

COMMUNION. Happy are the senses of the blessed Virgin *Mary*, who, without dying, merited the crown of martyrdom under the cross of the Lord.

Saturday. Of the B. V. MARY. 149.

POSTCOMMUNION. *Sacrificia.*

GRant, O Lord *Jesus Christ*, that the sacrifice we have partaken of, while we, with devotion, celebrate the transfixion of thy blessed Virgin-mother, may, thro' thy mercy, obtain for us the effect of every salutary good. Who livest, &c.

At the end of Mass is read the Gospel of Friday, John xi. as p. 142.



S A T U R D A Y.

M A S S.

The INTROIT, GRADUAL, OFFERTORY, and COMMUNION as on Friday, p. 141.

COLLECT. *Prosciat.*

MAY the people consecrated to thy service, O Lord, we beseech thee, improve in all the affections of piety; that, being instructed by these holy mysteries, they may be so much the more enriched with thy heavenly gifts, as they become more acceptable to thy divine majesty. Thro'.

LESSON. *Jer. xviii. 18.*

IN those days: *The wicked Jews said to one another:* Come, and let us consider of some design against the righteous man: for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet: Come, and let us strike him with our tongue, and have no regard to all he shall say. Take care of me, O Lord, and hear the words of my enemies. Is evil returned for good; for they have dug a pit for my soul? Remember, I stood before thee, to speak in their favour, and to turn away thy anger from them. Wherefore give up their children to famine, and let them fall by the edge of the sword: let their wives lose their children, and become widows, and let their hus-

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bands be killed : let their young men be stabbed by the sword in battle. Let their cry be heard from their houses : for thou shalt bring the robber unexpectedly upon them ; for they have dug a pit to take me, and hid snares for my feet. But thou, O Lord, knowest all their designs against me to kill me : forgive not their iniquity : and let not their sin be blotted out in thy sight. Let them fall before thee, deal severely with them in the time of thy anger, O Lord our God.

GRADUAL. *Pf. 34.* My enemies spoke peaceably to me : but in *their* anger they were troublesome to me. *V.* Thou hast seen it, O Lord, be not silent ; abandon me not.

G O S P E L. *John xii. 10, 36.*

AT that time : The chief priests consulted to kill Lazarus too : because, on his account, many of the Jews went away from them, and believed in Jesus. And, the next day, a great multitude of people, who were come to the feast, hearing that Jesus was coming to Jerusalem, took branches of palms, and went out to meet him, and cried out: *Hosanna**, blessed is he, that cometh in the name of the Lord, the King of Israel. And Jesus found a young ass, and got on him, as it is written: *Fear not, daughter of Sion: behold thy King cometh sitting on an ass's colt.* These things his disciples understood not at first : but when Jesus was glorified, then they remembered these things were written of him, and that they had done thus to him. And the multitude that was with him, when he called Lazarus out of the monument, and raised him from the dead, gave testimony to him. For which reason a multitude came out to meet him ; because they heard he had done this miracle. The Pharisees therefore said among themselves : Do you see how

* *Expl. Save us now, an usual form of prayer used by the Jews at the feast of the Tabernacles taken from Ps. cxviii. 25.*

what we do is to no purpose? Behold the whole world is gone after him. And there were certain *Gentiles* among those that came up to worship on the feast-day. These, therefore, came to *Philip*, who was of *Bethsaida* in *Galilee*, and besought him, saying: Sir, we would see *Jesus*. *Philip* cometh and telleth *Andrew*: and *Andrew* and *Philip* told *Jesus*. And *Jesus* answered them, saying: The hour is come, in which the Son of Man is to be glorified. *Amen, Amen* I say unto you, unless the grain of wheat fall into the ground and die, it remaineth alone by itself; but if it die, it bringeth forth much fruit. He that loveth his life, shall lose it: and he that hateth his life in this world, preserveth it for life eternal. If any one serve me, let him follow me, and where I am, there shall my servant also be. If any man serve me, him will my Father honour. Now my soul is troubled: And what shall I say? Father, save me from this hour: but therefore came I to this hour. Father glorify thy name. Then there came a voice from heaven: I both have glorified it, and will glorify it again. The people, therefore, that stood and heard it, said, It was thunder: others said, An angel spoke to him. *Jesus* answered and said: This voice came not for me, but for your sakes. Now is the world to be judged; now shall the prince of this world be cast out. And if I be lifted up from the earth, I will draw all to myself. (This he said, alluding to the death he was to die.) The people answered him: We have heard from the law, that the *Christ* abideth for ever: and how sayest thou, That the Son of Man must be lifted up? Who is this Son of Man? Then *Jesus* said to them: Yet for a little while, the light is with you. Walk, while you have the light, that darkness come not on you: for he that walketh in darkness, knoweth not whither he goeth. While you have the light, believe in the light, that you may be children of the light. These things spake

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Jesus; and he went away, and concealed himself from them.

S E C R E T.

Mercifully, O Lord, we beseech thee, deliver us from all sins and dangers, since thou allowest us to partake of these great mysteries. Thro'.

POSTCOMMUNION. *Divini.*

Being filled with the divine gift, we beseech thee, O Lord our God, that we may ever live by the participation thereof. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Tueatur.*

MAY thy right hand, O Lord, we beseech thee, protect thy people making supplication to thee, and, purifying them from their sins, make them wise, that they may make such use of the comforts of this present life, as to arrive at that which is eternal. Thro'.

The COMMEMORATION at VESPERS.

<i>Ant.</i> Righteous Fa-	<i>Ant.</i> Pater juste, mun-
ther, the world knoweth	dus te non cognovit; ego
thee not; but I know	autem novi te, quia tu
thee, for thou didst send	me misisti.
me.	

V. and R. as p. 122. PRAYER. Collect of to-morrow.

XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX

P A L M - S U N D A Y.

I N S T R U C T I O N.

THIS *Sunday* takes it's name from the ceremony of blessing sprigs or small branches of Palms, Olives, or some other tree, to be distributed to the faithful to carry in procession in remembrance of what the *Jewish* people did, when *Jesus Christ*, six days before his passion, made his triumphant entry into *Jerusalem*. He rode upon as

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als's cock, as had been foretold by the Prophet, and received the joyful acclamations of his disciples, and of multitudes of the people.

Let us therefore assist, according to the spirit of the Church, at the religious ceremony of this day, with recollection and piety: and while we hold the Palms in our hands, or accompany the procession, let us adore *Jesus Christ*, who triumphed over hell by his death, and endeavour to partake of his triumph, by overcoming sin, and every inclination which is contrary to the spirit of God.

After the usual sprinkling of the Holy Water, as in all other Sundays, the Office begins thus :

<i>Anth. Hosanna to the</i>	<i>Ant. Hosanna Filio</i>
<i>Son of David: blessed</i>	<i>David: benedictus qui</i>
<i>is he who cometh in the</i>	<i>venit in nomine Domini.</i>
<i>name of the Lord. O</i>	<i>O Rex Israel: Hosanna</i>
<i>King of Israel: Hosanna</i>	<i>in excelsis.</i>
<i>in the highest heavens.</i>	

May the Lord be with you. *R.* And with thy spirit.

Let us pray.

COLLECT. *Deus, quem.*

O God, whom to love is true righteousness, multiply in our hearts the gifts of thy holy grace: and since, by the death of thy only Son, thou hast made us to hope for those things, which we believe; grant that by his resurrection we may arrive at the happy end of our journey. Who liveth.

LESSON. *Exod. xv. 27: xvi. 1, 7.*

IN those days: The children of *Israel* came to *Elim*, where there were twelve springs of water, and seventy palm-trees, and they encamped near the waters. And they set forward from *Elim*, and all the multitude of the children of *Israel* came to the wilderness of *Sin*, which is between *Elim* and *Sinai*, on the fifteenth day of the second month after their going out of the land of *Egypt*. And all the congregation of the children of *Israel* murmur-

ed against *Moses* and *Aaron* in the wilderness. And the children of *Israel* said to them: Would to God we had died by the hand of the Lord in the land of *Egypt*, when we sat by the flesh-pots, and eat our bread in plenty: Why brought you us forth into the wilderness, to destroy the whole multitude with hunger? And the Lord said to *Moses*: Behold, I will rain bread for you from heaven: let the people go out, and gather what will serve them for each day; that I may try them, whether they will walk in my law, or no. But on the sixth day let them provide what to bring in; and let it be double to that they were wont to gather every day. And *Moses* and *Aaron* said to the children of *Israel*: In the evening you shall know, that the Lord hath brought you out of the land of *Egypt*: and in the morning you shall see the glory ^a of the Lord.

Then, instead of the Gradual, is sung the following
RESPONSORY:

R. **T**HE chief priests therefore and *Pharisees* gathered a council and said: What are we doing, for this man performeth many wonders? If we let him go on thus, all will believe in him: * And the *Romans* will come and destroy both our country and us. V. But one of them, named *Caiphas*, being the high priest of that year, said to them: It is for your interest that one man die for the peo-

R. **C**ollegerunt pontifices & *Pharisei* concilium, & dixerunt: Quid facimus, quia hic homo multa signa facit? Si dimittimus eum sic, omnes credent in eum: * Et venient *Romani*, & tollent nostrum locum & gentem. V. Unus autem ex illis, *Caiphas* nomine, cum esset pontifex anni illius, prophetavit, dicens: Expedit vobis, ut unus moriatur homo pro populo, & non tota gens pereat.

^a Expl. The usual brightness, fire, glory, &c. which was a mark of the presence of the Lord.

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and not that the nation perish. before from that day devised to kill him, &c. * And the Roman &c. to V.

Ab illo ergo die cogitaverunt interficere eum, dicentes: * Et venient, &c. to V.

Or this other. Matt. xxvi.

*I*esus prayed unto his Father on mount: O Father, if it possible let this cup from me. * The indeed is ready, he flesh is weak. will be done. V. hand pray, that you not into temptation. ie spirit, &c. to V.

*I*N monte Oliveti oravit ad Patrem: Pater, si fieri potest, transeat à me calix iste. * Spiritus quidem promptus est, caro autem infirma. Fiat voluntas tua. V. Vigilate & orate, ut non intretis in tentationem. * Spiritus quidem, &c. to V.

G O S P E L. Matt. xxi. 1, 9.

at that time: Iesus drawing near to Jerusalem; and being come to Bethphage, at mount Olivet, sent two of his disciples, and said to them: Go ye into the village over-against you, and you will presently find an ass tied, and a colt with her: loose them, and bring them to me: and if any one say anything to you, say: The Lord hath need of them: and he will forthwith let them go. And all this was done, that it might be fulfilled, which was said by the Prophet, saying: Say to the daughter of Zion: Behold thy King cometh to thee meek, sitting upon an ass, and the colt, the foal of her that is used to ride. And the disciples went, and did as Iesus commanded them; and they brought the ass, and the colt, and laid their garments on them, and set thereon. And a very great multitude spread garments in the way; and others cut down boughs from the trees, and they strewed them in the way. And the multitude that went before, and

that which followed after, cried aloud, saying: *Hosanna* to the Son of *David*: Blessed is he that cometh in the name of the Lord.

The BLESSING of the PALMS.

May the Lord be with you. *R.* And with thy spirit.

Let us pray. *Auge fidem.*

INcrease, O God, the faith of them that hope in thee, and mercifully hear the prayers of thy suppliants: let thy manifold mercy come upon us, and let these branches of palm-trees, or olive-trees, be blessed: and as in a figure of the church thou didst multiply *Noah* going out of the ark, and *Moses* going out of *Egypt* with the children of *Israel*: so let us, carrying palms and branches of olive-trees, go and meet *Christ* with good works, and enter thro' him into eternal joys: who with thee and the Holy Ghost liveth and reigneth one God world without end. *R. Amen.*

V. May the Lord be with you.

V. Dominus vobiscum.

R. And with thy spirit.

R. Et cum spiritu tuo.

V. Raise up your hearts on high.

V. Sursum corda.

R. We have them raised up to the Lord.

R. Habemus ad Dominum.

V. Let us give thanks to the Lord our God.

V. Gratias agamus Domino Deo nostro.

R. It is meet and just.

R. Dignum & justum est.

IT is truly meet and just, right and available to salvation, always and in all places to give thee thanks, O holy Lord, Almighty Father, eternal God: who art glorious in the assembly of thy saints. For thy creatures serve thee, because they acknowledge thee for their only Creator and God. And thy whole creation praiseth thee, and thy saints

bleſs thee : becauſe they confeſs with freedom, before the kings and powers of this world, that great name of thy only begotten Son. Before whom the angels and archangels, the thrones and dominations ſtand, and with all the troops of the heavenly army, ſing a hymn to thy glory, ſaying without ceaſing :

Holy, Holy, Holy is the Lord the God of armies. The heavens and the earth are full of thy glory, *Hofanna* in the higheſt heavens. Bleſſed is he that cometh in the name of the Lord, *Hofanna* in the higheſt heavens.

Sanctus, Sanctus, Sanctus Dominus Deus *Sabaoth*. Pleni ſunt cœli & terra gloriâ tuâ, *Hofanna* in excelsis. Benedictus qui venit in nomine Domini, *Hofanna* in excelsis.

May the Lord be with you. *R.* And with thy ſpirit.

Let us pray. *Petimus.*

WE beſeech thee, O holy Lord, Almighty Father, Eternal God, that thou wouldſt be pleaſed to bleſs and ſanctify this creature of the olive-tree, which thou madeſt to ſhoot out of the ſubſtance of the wood, and which the dove returning to the ark brought in it's bill : that whoever receiveth it, may find protection of ſoul and body ; and that it may prove, O Lord, a ſaving remedy, and a ſacred ſign of thy grace. *Thro.' R. Amen.*

Let us pray. *Deus, qui diſperſa.*

O God, who gathereſt what is diſperſed, and preſerveſt what is gathered ; who didſt bleſs the people, that carried boughs to meet *Jeſus* : bleſs alſo theſe branches of the palm-tree and olive-tree, which thy ſervants take with faith in honour of thy name : that into whatever place they be carried, the inhabitants of that place may obtain thy bleſſing ; and thy right-hand preſerve from

Hosanna in the highest heavens.

centes : *Hosanna* in excelsis.

Anth. The Hebrew children spread their garments in the way, and cried out saying : *Hosanna* to the Son of *David* : blessed is he that cometh in the name of the Lord.

Ant. *Pueri Hebræorum vestimenta prosternebant in via, & clamabant dicentes : Hosanna Filio David : benedictus qui venit in nomine Domini.*

May the Lord be with you. *R.* And with thy spirit.

Let us pray. *Omnipotens.*

O Almighty and Eternal God, who wouldst have our Lord *Jesus Christ* ride on the colt of an ass, and didst inspire the crowds of people to spread their garments, and branches of trees in the way, and to sing *Hosanna* to his praise : grant, we beseech thee, that we may imitate their innocence, and deserve to partake of their merit. Thro' the same *Jesus Christ* our Lord. *R. Amen.*

Then begins the PROCESSION, in the usual form, during which, some of the following Anthems are sung : the Priest or Deacon having given notice, by saying :

Let us set out in peace. *Procedamus in pace.*
R. In the name of *R.* In nomine *Christi.*
Christ. Amen. *Amen.*

ANTHEMS during the PROCESSION.

Matt. xxi.

Anth. **W**HEN the Lord drew nigh to *Jerusalem*, he sent two of his disciples, saying : Go to the village that is over-against you ; and you will find

Ant. **C**UM appropinquaret Dominus *Jerosolymam*, misit duos ex discipulis suis, dicens : Ite in castellum quod contra vos est : & invenientis pullum asinæ

the colt of an ass tied, upon which no man hath sat; loose it, and bring it to me. If any one ask you any questions, say: The Lord wanteth it. They untied and brought it to *Jesus*, and laid their garments upon it; and he seated himself on it. Others spread their garments in the way, others cut branches from the trees; and those who followed, cried out: *Hosanna*, blessed is he who cometh in the name of the Lord, and blessed be the reign of our father *David*: *Hosanna* in the highest heavens. O Son of *David* have mercy on us.

Anth. When the people heard, that *Jesus* was coming to *Jerusalem*, they took palm-branches, and went out to meet him: and the children cried out, saying: This is he, who is to come for the salvation of the people. He is our salvation, and the redemption of *Israel*. How great is he, whom the thrones and dominations go out to meet! Fear not, O

alligatum, super quem nullus hominum sedit; solvite, & adducite mihi. Siquis vos interrogaverit, dicite: Opus Domini est. Solventes adduxerunt ad *Jesus*, & imposuerunt illi vestimenta sua; & sedit super eum. Alii expandebant vestimenta sua in viâ alii ramos de arboribus sternebant; & qui sequebantur, clamabant: *Hosanna*, benedictus qui venit in nomine Domini: benedictum regnum patris nostri *David*: *Hosanna* in excelsis. Miserere nobis, Fili *David*.

Ant. Cum audisset populus, quia *Jesus* venit *Jerosolymam*, acceperunt ramos palmarum: & exierunt ei obviam, & clamabant pueri, dicentes: Hic est, qui venturus est in salutem populi. Hic est salus nostra, & redemptio *Israel*. Quantus est iste, cui throni & dominationes occurrunt! Noli timere, filia *Sion*: ecce Rex tuus venit tibi, sedens super pullum a-

daughter of *Sion*: behold thy King cometh to thee sitting on an ass's colt, as it is written. Hail, O King, the creator of the world, who art come to redeem us.

Anth. Six days before the solemnity of the *Passover*, when the Lord was coming into the city of *Jerusalem*, the children met him, and carried palm-branches in their hands; and they cried out with a loud voice, saying: *Hosanna* in the highest heavens: blessed art thou who art come in the multitude of thy mercy: *Hosanna* in the highest heavens.

Anth. The multitude goeth out to meet their Redeemer with flowers and palms, and payeth the homage due to a triumphant conqueror: the *Gentiles* proclaim the Son of God: and their voices rend the skies in the praise of *Christ*: *Hosanna* in the highest heavens.

Anth. Let us faithfully join with the angels and children, singing to the conqueror of death: *Hosanna* in the highest heavens.

sinæ, sicut scriptum est. Salve Rex fabricator mundi, qui venisti redimere nos.

Ant. Ante sex dies solemnitas *Paschæ*, quando venit Dominus in civitatem *Jerusalem*, occurrerunt ei pueri: & in manibus portabant ramos palmarum; & clamabant voce magnâ, dicentes: *Hosanna* in excelsis: benedictus qui venisti in multitudine misericordiæ tuæ: *Hosanna* in excelsis.

Ant. Occurrunt turbæ cum floribus & palmis Redemptori obviam, & victori triumphanti dignantur obsequia: Filium Dei ore *Gentes* prædicant: & in laudem *Christi* voces tonant per nubila: *Hosanna* in excelsis.

Ant. Cum angelis & pueris fideles inveniamur, triumphatori mortis clamantes: *Hosanna* in excelsis.

Procession. . . **PALM-SUNDAY.**

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Anth. A great multitude that was met together at the festival cried out to the Lord : Blessed is he that cometh in the name of the Lord : *Hosanna* in the highest heavens.

Ant. Turba multa, quæ convenerat ad diem festum, clamabat Domino : Benedictus qui venit in nomine Domini : *Hosanna* in excelsis.

At the return of the Procession, two or four Chanters go into the Church, and shutting the door, with their faces towards the Procession, sing the two first verses: Gloria, laus, &c. which are repeated by the Priest and the others without the Church. Then they that are within, sing the other following verses; and they that are without, after every two verses, answer, Gloria, laus, &c.

TO thee, O *Christ*,
be glory, praises
loud :

To thee *Hosanna*, cried
the *Jewish* crowd.

R. To thee.

We *Israel's* monarch,
Davia's Son proclaim :

Thou com'st, blest
King, in God's most holy
name. *R.* To thee.

Angels and men in
one harmonious choir,

To sing thy everlasting
praise conspire.

R. To thee.

Thee *Israel's* children
met with conqu'ring
palms ;

To thee our vows we
pay in loudest psalms.

R. To thee.

GLORIA, laus & ho-
nor, tibi sit, rex
Christe redemptor :

Cui puerile decus
prompsit *Hosanna* pium.

R. Gloria, laus.

Israel es tu rex, *Da-*
vidis & inclyta proles :

Nomine qui in Domi-
ni, Rex benedicte, venis.

R. Gloria, laus.

Cætus in excelsis te
laudat cælicus omnis,

Et mortalis homo, &
cuncta creata simul.

R. Gloria, laus.

Plebs *Hebræa* tibi cum
palmis obvia venit :

Cum prece, voto,
hymnis, adsumus ecce
tibi. *R.* Gloria, laus.

For thee on earth with
boughs they ftrew'd the
ways :

To thee in heaven we
fing melodious praife.

R. To thee.

Accept this tribute,
which to thee we bring,
¶ As thou didft theirs, O
good and gracious King.

R. To thee.

Hi tibi paffuro solve-
bant munia laudis :

Nos tibi regnanti pan-
ginus ecce melos.

R. Gloria, laus.

Hi placueret tibi placeat
devotio noftra.

Rex bone, rex clemens,
cui bona cuncta placent.

R. Gloria, laus.

*After this the Subdeacon knocks at the door with
the foot of the crofs^a ; which being opened, the Pro-
ceffion goes into the Church, finging :*

R. As our Lord enter-
ed the holy city, the He-
brew children declaring
the refurrection of life,
✱ With palm-branches,
cried out: *Hofanna* in
the higheft heavens.
V. When the people
heard, that *Jefus* was
coming to *Jerufalem*,
they went out to meet
him, and ✱ With palm-
branches, &c. *as above*
to V.

R. Ingrediente Do-
mino in fanctam civita-
tem, *Hebræorum* pueri
refurrectionem vitæ pro-
nuntiantes, ✱ Cum ramis
palmarum *Hofanna* cla-
mabant in excelsis. V.
Cum audiffet populus,
quod *Jefus* veniret *Jeru-
folymam*, exierunt obvi-
am ei. ✱ Cum ramis, &c.
as above to V.

*At Mafs all hold the Palms in their hands during
the Paffion.*

M A S S. INTROIT. *Pf. xxi.*

LORD, keep not thy
help far from me;
look to my defence : de-

Domine, ne longe
facias auxilium
tuum à me, ad defen-

^a Some entering the Church, and fome remaining without, repre-
fents our ftate in this mortal life ; in which, tho' we are not in hea-
ven, yet we join in the praifes of God with thofe that are there ; and
live in hopes, that the gates of heaven will be opened to us by the
merits of the crofs of Chrift.

liver me from the lion's mouth, and rescue me in my distress from the horns of the unicorn. *Pf.* O God, my God, look upon me; why hast thou forsaken me? They are my sins that keep salvation far from me. Lord, keep not, &c. *to Pf.*

sionem meam aspice libera me de ore leonis, & à cornibus unicornium humilitatem meam. *Pf.* Deus, Deus meus, respice in me; quare me dereliquisti? Longe à salute mea verba delictorum meorum. Domine, ne longe, &c. *to Pf.*

COLLECT. *Omnipotens.*

O Almighty and Eternal God, who wouldst have our Saviour become man, and suffer on a cross, to give mankind an example of humility: mercifully grant, that we may improve by the example of his patience, and partake of his resurrection. Thro' the same, &c.

No other Collect is said this day.

EPISTLE. *Philip ii. 5, 11.*

Brethren, have the same sentiments *Jesus Christ* had; who as he had the form^a of God, thought it no robbery to equal himself to God: nevertheless he degraded himself taking the form of a servant, being made to the likeness of men, and in shape found as man. He humbled himself, and became obedient unto death, even the death of the cross. For which reason God also hath exalted him, and given him a name, which is above all names: that at the name of *Jesus*^b every knee should bow, of the things in heaven, and on earth, and under the earth: and every tongue confess that the Lord *Jesus Christ* is in the glory of God the Father.

GRADUAL. *Pf. lxxii.*

Thou hast held me by my right hand, and conducted me according to thy good will, and raised

Tenuisti manum dexteram meam, & in voluntate tuâ deduxisti me, & cum gloriâ assumpsisti

^a *Expl. Nature.*

^b *Here all kneel down.*

how they might, by stratagem, apprehend *Jesus*, and put him to death. But they said: *S.* Not on the festival-day, lest perhaps there should happen a tumult among the people. *C.* And when *Jesus* was in *Bethania*, in the house of *Simon* the leper, there came to him a woman having an alabaster-box of precious ointment, and she poured it out upon his head, as he was at table. And the disciples seeing it, were angry, saying: *S.* To what purpose is this waste? For it might have been sold at a good price, and given to the poor. *C.* But *Jesus* knowing this, said to them: † Why disturb you this woman? For she hath performed a good work towards me. For the poor you have always with you, but me you have not always. For this woman, in pouring ointment on my body, has done it for my burial. *Amen* I say to you, that whosoever this gospel shall be preached in the whole world, it shall likewise be told, what this woman hath done, in remembrance of her. *C.* Then one of the twelve, called *Judas* the *Iscaiot*, went to the chief priests and said to them: *S.* What will you give me, and I will deliver him up to you? *C.* And they ordered him thirty pieces of silver. And from that time he sought for an opportunity of betraying him. Now on the first day of the feast of unleaven bread, the disciples came to *Jesus*, saying: *S.* Where wilt thou have us prepare to eat the *passover*? *C.* And *Jesus* said: † Go into the city to a certain man, and say to him: The Master saith, my time is at hand: I will keep the *passover* with my disciples at thy house. *C.* And the disciples did as *Jesus* had ordered them, and made ready the *passover*. And when it was now evening, he went to table with his twelve disciples. And as they were eating, he said: † *Amen* I say to you: one of you will betray me. *C.* And being much troubled, they began every one to say: *S.* Is it I, Lord? *C.* And he answering, said: † He

that dippeth his hand with me in the difh, the fame will betray me. The Son of Man goeth indeed, as it is written of him : but wo to that man, by whom the Son of Man fhall be betrayed : it had been better for that man, if he had never been born. *C.* Then *Judas*, who betrayed him, answering, faid : *S.* Mafter, is it I ? *C.* He faid to him : † Thou haft faid it^d. *C.* And while they were at fupper, *Jefus* took bread, and blessed it, and broke it, and gave it to his difciples, and faid : † Take ye and eat : this is my body. *C.* And taking the cup, he gave thanks, and gave it to them, faying : † Drink you all of this : for this is my blood of the New Testament, which fhall be fhed for many to the remiffion of fins. But I fay to you, I will not drink henceforth of this fruit of the vine, till that day, when I fhall drink it new with you in my father's kingdom. *C.* And having faid a hymn, they went out to mount *Olivet*. Then *Jefus* faith to them : † All of you will be scandalized in me this night : for it is written : *I will ftrike the fhepherd, and the fheep of the flock fhall be difperfed.* But after I am rifen again, I will go before you into *Galilee*. *C.* Then *Peter* answering, faid to him : *S.* Though all *the reft* fhould be scandalized in thee, yet will I never be scandalized. *C.* *Jefus* faid to him : † *Amen*, I fay to thee : this night before the cock croweth, thou wilt deny me thrice. *C.* *Peter* faid to him : *S.* Tho' I were to die with thee, yet will I not deny thee. *C.* And all the difciples likewise faid the fame. Then *Jefus* came with them to a village called *Gethfemani*, and faid to his difciples : † Sit you here, while I go thither and pray. *C.* And he took with him *Peter* and the two fons of *Zebedee*, and began to be fad and forrowful. Then he faith to them : † My foul is forrowful even unto death^e : Stay you here, and

^d Expl. It is as thou fayeft.

^e Expl. I am seized with a forrow capable of putting an end to my life.

watch with me. C. And going a little farther, he fell on his face, and prayed, saying: † O my father, if it be possible, let this cup pass from me. Nevertheless, not as I will, but as thou wilt. C. And coming to his disciples, he found them sleeping: and he saith to *Peter*: † What? Could you not watch one hour with me? Watch and pray, that you enter not into temptation. The spirit indeed is ready, but the flesh is weak. C. He went away again the second time, and prayed, saying: † O my Father, if this cup cannot pass from me, but I must drink it, thy will be done. C. And he came again, and found them asleep; for their eyes were heavy. And leaving them, he went again and prayed the third time, saying the same words. Then he cometh to his disciples, and saith to them: † Sleep on now, and take your rest: behold the hour is near, and the Son of Man shall be betrayed into the hands of sinners. Rise, let us go: behold he, that will betray me, is at hand. C. While he was yet speaking, behold *Judas*, one of the twelve, came; and with him a great multitude with swords and clubs, sent by the chief priests and elders of the people. And he that betrayed him, had given them a signal, saying: S. He whom I shall kiss, is the man, lay hold on him. C. And coming forthwith to *Jesus*, he said: S. Hail, master! C. And he kissed him. And *Jesus* said to him: † Friend, for what art thou come? C. Then they came and laid hands on him, and took him. And behold one of them that were with *Jesus*, stretching forth his hand, drew his sword, and striking the high priest's servant, cut off his ear. Then *Jesus* said to him: † Put up thy sword: again into it's place: for all that take the sword, shall perish by the sword. Dost thou think, I cannot ask it of my Father, and he will give me presently more than twelve legions of angels? How then shall the scriptures be fulfilled, which foretell that thus it must be. C. In that same hour *Jesus* said to

the multitude : † You are come out, as against a highwayman, to take me with swords and clubs. I sat daily with you teaching in the temple, and you seized me not. *C.* And all this was done that the writings of the prophets might be fulfilled. Then all his disciples abandoning him, fled away. But they holding *Jesus*, brought him to *Caiphas*, the high priest, where the *Scribes* and elders were assembled. But *Peter* followed him at a distance, even to the high priest's court. And going in, he sat down with the servants, to see the issue. And the chief priests, with all the council, sought false witness against *Jesus*, that they might put him to death : but they found none, tho' many false witnesses had come in. At last, two false witnesses came, and said : *S.* This man said ; I can destroy the temple of God, and after three days rebuild it again. *C.* And the high priest rising up said to him : *S.* Answerest thou nothing to what these men witness against thee ? *C.* But *Jesus* spoke not. And the high priest said to him : *S.* I conjure thee, by the living God, to tell us, if thou art the *Christ*, the Son of God ? *C.* *Jesus* said to him : † Thou hast said it. Moreover I say to you : hereafter you shall see the Son of Man sitting at the right hand of the power of God, and coming in the clouds of heaven. *C.* Then the high priest rent his garments, saying : *S.* He hath blasphemed : what farther need have we of witnesses ? Behold you have now heard his blasphemy : What think you ? *C.* And they answering, said : *S.* He is guilty of death. *C.* Then they spit in his face, and buffeted him ; and others struck him on the face with the palms of their hands, saying : *S.* Prophecy to us, O thou the *Christ*, who it is that struck thee ? *C.* Now *Peter* sat without in the court : and a maid came to him, saying : *S.* Thou also wast with *Jesus* of Galilee : *C.* But he denied it before all, saying : *S.* I know not what

thou sayest. *C.* And, as he went out of the gate, another maid saw him, and said to those that were there: *S.* This man also was with *Jesus* of *Nazareth*. *C.* And he again denied it with an oath, saying: I know not the man. And a little after, they that stood there, came to *Peter* and said: *S.* Certainly thou also art one of them; for thy speech discovereth thee. *C.* Then he began to protest and swear, he knew not the man. And presently the cock crowed. And *Peter* called to mind what *Jesus* had said: Before the cock croweth, thou wilt deny me thrice. And going forth he wept bitterly. And when it was morning, all the chief priests and elders of the people consulted against *Jesus*, to put him to death. And they brought him bound, and delivered him to *Pontius Pilate* the governor. Then *Judas*, who had betrayed him, seeing him condemned, touched with repentance, brought again the thirty pieces of silver to the chief priests and elders, saying: *S.* I have sinned in betraying righteous blood. *C.* But they said: *S.* What is it to us? Look thou to that. *C.* And casting down the pieces of silver in the temple, he departed; and went and hanged himself. But the chief priests taking the silver, said: *S.* It is not lawful to put it in the treasury, because it is the price of blood. *C.* And having consulted together, they bought with it the Potters-field for the burial of strangers. For this reason that field is called *Haceldama*, that is, the field of blood, even to this day. Then was fulfilled, what was spoke by the prophet *Jeremy*, saying: *And they took thirty pieces of silver, the price of him that was set at a price, whom they bought for a price of the children of Israel, and they gave them for the Potters-field, as the Lord appointed me.* And *Jesus* stood before the governor: and the governor asked him, saying: *S.* Art thou the King of the *Jews*? *C.* *Jesus* saith to him: † Thou sayest it. *C.* And being accused by the chief priests

and elders, he answered nothing. Then *Pilate* saith to him : *S.* Dost thou not hear how many testimonies they urge against thee ? *C.* And he answered him not to any word, so that the governor wondered exceedingly. Now at the festival-day the governor was wont to release to the people some one prisoner, whom they pleased. And he had then a very notorious one, called *Barabbas*. And they being assembled together, *Pilate* said to them : *S.* Which will you that I release for you ; *Barabbas*, or *Jesus*, who is called the *Christ* ? *C.* For he knew they had committed him out of envy. And as he was sitting on the judgment-seat, his wife sent to him, saying : *S.* Have nothing to do with that righteous man ; for I have suffered very much this day in a dream, upon his account. *C.* But the chief priests and elders persuaded the people to demand *Barabbas*, and destroy *Jesus*. Then the governor answering, saith to them : *S.* Which of the two will you have discharged ? *C.* And they said : *S.* *Barabbas*. *C.* The governor saith to them : *S.* What then shall I do with *Jesus*, who is called the *Christ* ? *C.* They all say : *S.* Let him be crucified. *C.* The governor replieth : *S.* Why, what evil hath he done ? *C.* But they cried out the more, saying : *S.* Let him be crucified. *C.* Then *Pilate* seeing he could not prevail, but that rather a tumult was raised, took water, and washing his hands before the people, said : *S.* I am clear of the blood of this righteous man ; look you to it. *C.* And all the people answering, said : *S.* Let his blood be on us, and on our children. *C.* Then he released to them *Barabbas* ; and having scourged *Jesus*, he delivered him up to be crucified. After which the governor's soldiers took *Jesus* into the common-hall, and gathered about him the whole band : and having stripped him, they put on him a scarlet cloak ; and twisted a crown of thorns, and put it on his head,

with a reed ^a in his right hand. And bending a knee before him, they scoffed him: saying: *S. Hail, King of the Jews.* *C.* And they spit on him, and taking the reed, struck him on the head. And after they had insulted him, they pulled off the cloak, and putting on his own clothes, led him away to be crucified. And as they went out of the city, they found a man of *Cyrene*, called *Simon*, and they compelled him to carry his cross. And they came to the place, called *Golgotha*, which signifieth a *Calvary* ^b. And they gave him wine mingled with gall to drink; and when he had tasted it, he would not drink. After they had crucified him, they divided his garments, casting lots; that it might be fulfilled, which was spoke by the prophet, saying: *They divided my garments among them, and they cast lots for my vesture.* And they sat down, and watched him. And they put over his head his cause in writing: **THIS IS JESUS THE KING OF THE JEWS.** Then were crucified with him two thieves; one on his right hand, and the other on his left. And they that passed by, reviled him, shaking their heads, and saying: *S. Ah! Thou that destroyest the temple of God, and in three days buildest it up again; save thyself.* If thou art the Son of God, come down from the cross. *C.* In like manner also the chief priests, with the *Scribes* and elders, scoffing him, said: *S. He saved others, but cannot save himself: if he be the King of Israel, let him now come down from the cross, and we will believe him: he trusted in God, let him deliver him now, if he love him; for he hath said: I am the Son of God.* *C.* The thieves also, that were crucified with him, reproached him in the same manner. Now from the sixth hour, there was darkness over the whole earth, till the ninth hour. And about the ninth hour *Jesus* cried out

^a Or, *Cane.*

^b Expl. *A place where skulls, &c. of Malefactors were thrown.*

with a loud voice, faying : † *Eli, Eli, lamma ſabbathani* ? C. That is : † My God, my God, why haſt thou forſaken me ? C. And ſome that ſtood there, and heard him, ſaid : S. He calleth *Elias*. C. And forthwith one of them ran, and taking a ſponge, filled it with vinegar and put it on a reed, and gave it him to drink. But others ſaid : S. Stay, let us ſee whether *Elias* will come and deliver him. C. And *Jeſus* crying again with a loud voice, gave up the ghoſt *. And behold the veil of the temple was rent in two, from the top to the bottom : and the earth trembled, and the rocks were rent aſunder, and the monuments were opened : and many bodies of the ſaints, who ſlept, aroſe. And going out of their monuments, after his reſurrection, they came into the holy city, and appeared to many. But the *Centurion*, and they who were with him watching *Jeſus*, ſeeing the earthquake, and all that had happened, were very much afraid, and ſaid : S. Truly, this man was the Son of God. C. And many women were there at a diſtance, who had followed *Jeſus* from *Galilee*, and had waited on him : among whom was *Mary Magdalen*, and *Mary* the mother of *James* and of *Joſeph*, and the mother of the ſons of *Zebedee*. And when it was now evening, there came a rich man of *Arimathea*, called *Joſeph*, who was alſo a diſciple of *Jeſus*. He came to *Pilate* and begged the body of *Jeſus*. And *Pilate* commanded the body to be given him. And *Joſeph* taking the body, wrapped it in a clean linen cloth, and laid it in a new monument of his own, which he had cut out of a rock. And he rolled a great ſtone againſt the door of the monument, and went away. And *Mary Magdalen* was there and the other *Mary*, ſitting over-againſt the ſepulchre.

* Here all kneel down, and pauſe for a while, indulging thoſe emotions of the ſoul that muſt ariſe in a Chriſtian breaſt at the thoughts of the God-man expiring for our ſins.

Here is said: Cleanse my heart, &c. as p. xvi.

NOW the next day, which followed the day of the preparation, the chief priests and *Pharisees* came together to *Pilate*, saying: Sir, we remember, this seducer said, while he was yet alive: After three days I will rise again. Command therefore the sepulchre to be guarded till the third day: lest perhaps his disciples come and steal him away, and then say to the people: He is risen from the dead. And so the last error will be worse than the first. *Pilate* said to them: You have a guard; go and keep watch, as you know best. And going away, they secured the sepulchre by placing guards, and sealing the stone.

OFFERTORY. *Pf. lxxviii.*

My heart hath long borne reproach and misery: and I looked for some one to condole with me, and there was none. I sought for one to comfort me, and found none: they gave me gall to eat, and vinegar to drink in my thirst.

Improprium expectavit cor meum & miseriam: & sustinui qui simul mecum contristaretur, & non fuit. Consolantem me quæsi & non inveni: & dederunt in escam meam fel, & in siti meâ potaverunt me aceto.

S E C R E T.

GRant, we beseech thee, O Lord, that what hath been offered in the presence of thy divine majesty, may procure us the grace of devotion, and effectually obtain a blessed eternity. *Thro'.*

COMMUNION. *Matt. xxvi.*

Father, if this cup cannot pass away, but I must drink it, thy will be done.

Pater, si non potest hic calix transire, nisi bibam illum, fiat voluntas tua.

POSTCOMMUNION. *Per hujus.*

MAY our vices, O Lord, be destroyed, and our righteous desires fulfilled by the efficacy of these mysteries. *Thro'.*

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In private Masses, said without the blessing of the Palms, instead of the GOSPEL: In the beginning, is said the GOSPEL. Matt. xxi. as above, p. 155.

V E S P E R S.

*The LITTLE CHAPTER. Brethren. Beginning of the EPISTLE to *, p. 165. HYMN, p. 127. V. and R. as p. 122. PRAYER. Collect as Mass.*



M O N D A Y.

M A S S.

INTROIT. } **J**udge those, O Lord, who hurt me;
Pf. 34. } defeat those that assault me: take
thy armour and shield, and come to my assistance,
O Lord, my mighty Saviour. *Pf.* Draw thy sword,
and stop those that are in pursuit of me: say to my
soul: I am thy salvation. Judge, O Lord, &c. to
Pf.

COLLECT. *Da, quæsumus.*

GRant, we beseech thee, O Almighty God, that
we, who, thro' our weakness, faint under so
many adversities, may recover by the passion of thy
only begotten Son. Who, with thee and the Holy
Ghost, liveth, &c.

LESSON. *Isaias l. 5, 10.*

I*N those days:* Isaias said: The Lord God hath
opened my ear^e, and I contradict him not: and
I turned not my back on him. I have given up my
body to those that struck me, and my cheeks to
those that plucked them: I have not turned away
my face from those that abused me and spit on me.
The Lord God is my help, therefore am I not
ashamed: therefore have I made my face like a
hard rock, and I know that I shall not be put to
shame. He is at hand who justifieth me, who will
declare against me? Let us stand up together, who

^e *Expl. To the bearing his voice and instructions.*

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is my adversary? Let him come forth to me. Behold the Lord God is my helper, who is it that will condemn me? Behold they shall all be destroyed as a garment, the moth shall eat them. Which of you feareth the Lord, and heareth the voice of his servant? He that hath walked in darkness, and hath no light, let him hope in the name of the Lord, and rely on the Lord his God.

GRADUAL. *Pf.* 34. Arise, O Lord, be attentive to my trial; my God and my Lord, undertake my cause. *V.* Draw thy sword, stop those that are in pursuit of me.

TRACT. Deal not, O Lord, &c. *as above,*
p. 29.

G O S P E L. *John* xii. 1, 9.

SIX days before the *Passover*, *Jesus* came to *Bethania*, where *Lazarus* had died, whom *Jesus* raised again. And they made a supper for him there: and *Martha* waited, and *Lazarus* was one of those that were at table with him. And *Mary* took a pound of very excellent spikenard, and anointed the feet of *Jesus*, and wiped his feet with her hair: and the house was filled with the odour of the perfume. Therefore one of his disciples, *Judas* the *Iscaiot*, who was about to betray him, said: Why was not this perfume sold for three hundred pence, and given to the poor? And he said this, not because he cared for the poor, but because he was a thief, and having the purse, carried what was put in it. *Jesus* therefore said: Let her alone, that she may keep it for the day of my burial. For you have the poor always with you, but me you have not always. And a great multitude of the *Jews* knew he was there; and they came not only on account of *Jesus*, but to see *Lazarus*, whom he had raised from the dead.

OFFERTORY. *Pf.* 142. Deliver me from my

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enemies, O Lord: to thee have I fled, teach me to do thy will: because thou art my God.

S E C R E T.

GRant, O Almighty God, that being purified by the powerful virtue of this sacrifice, we may arrive with greater purity to the author and institutor thereof. Thro'.

COMMUNION. *Pf. 34.* Let them blush and be ashamed, who rejoice at my misfortunes: let them be covered with confusion and shame, who speak maliciously against me.

POSTCOMMUNION. *Præbeant nobis.*

LET thy holy mysteries, O Lord, inspire us with divine fervour: that we delight both in their effect and celebration. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Adjuva nos.*

HELP us, O God, our salvation: and grant that we may celebrate with joy the memory of these benefits, by which thou hast been pleased to redeem us. Thro'.

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TUESDAY in HOLY WEEK.

M A S S.

INTROIT. } **W**E ought to glory in the cross  
*Gal. 6.* } of our Lord *Jesus Christ*: in whom is our salvation, life, and resurrection: by whom we have been saved and delivered. *Pf. 66.*  
May God have mercy on us, and bless us: may his countenance shine upon us, and may he take pity on us. We ought to glory, &c. *10 Pf.*

COLLECT. *Omnipotens.*

**O** Almighty and Everlasting God, grant that we may so celebrate the mysteries of our Lord's passion, as to obtain thy pardon. Thro' the same.

LESSON. *Jer. xi. 18, 20.*

*IN those days*: *Jeremias said*: O Lord, thou hast shewn it me, and I have known it: then thou didst discover to me their designs. And I was as a meek lamb, that is carried to be sacrificed: and I knew not that they formed designs against me, saying: Let us cast wood into his bread, and cut him off from the land of the living, and let his name be remembered no more. But thou, O Lord of hosts, that judgest justly, and searchest the reins and hearts, let me see thy vengeance upon them: for to thee have I laid open my cause, O Lord my God.

GRADUAL. *Pf. 34.* When they were troublesome to me, I put on hair-cloth, and humbled my soul in fasting: and I will yet continue to pour forth my prayer in my bosom<sup>t</sup>. *V.* Judge those, O Lord, who hurt me: defeat those that assault me: take thy armour and shield, and come to my assistance.

*The PASSION of our Lord JESUS CHRIST,*  
according to Mark, *Chap. xiv.*

*AT that time*: After two days was the feast of the Passover and of unleavened bread, and the chief priests and Scribes sought how they might take Jesus by craft, and put him to death. But they said: *S.* Not on the feast-day, lest there should be a tumult among the people. *C.* And when Jesus was at Bethania, in the house of Simon the leper, at table, there came a woman having an alabaster box of very costly ointment of spikenard; and breaking the alabaster box, she poured it out on his head. And there were some that were vexed within themselves at it, and said: *S.* Why was this ointment wasted? For it might have been sold for more than three hundred pence, and given to the poor. *C.* And they murmured against her. And Jesus said: † Let her alone: Why do you disturb her? She hath done a

<sup>t</sup> *Expl. I will continue my humble posture of prayer, with my head reclined on my breast.*

good work on me. For you have the poor always with you; and whensoever you will, you may do them good; but me you have not always. She hath done what she could: and is come beforehand to anoint my body for it's burial. *Amen* I say to you: Wherever this gospel shall be preached throughout the whole world, this also, which she hath done, shall be told for a memorial of her. *C.* Then *Judas the Iscariot*, one of the twelve, went to the chief priests to betray him to them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him. Now on the first day of unleaven bread, when they killed the *Passover*, his disciples say to him: *S.* Where wilt thou have us go, and prepare for thee to eat the *Passover*? *C.* And he sendeth two of his disciples, and saith to them: † Go into the city, and there will meet you a man carrying a pitcher of water, follow him: and wherever he goeth in, say to the master of the house: The Master saith: where is the guest-room, in which I may eat the *Passover* with my disciples? And he will shew you a large upper-room ready furnished; and there make ready for us. *C.* And his disciples went, and coming into the city, found *every thing* as he had said to them, and made ready the *Passover*. And in the evening he came with the twelve. And as they were at table, and eating, *Jesus* saith: † *Amen* I say to you: one of you that eateth with me, will betray me. *C.* And they began to be sad, and to say to him severally: *S.* Is it I? *C.* He saith to them: † It is one of the twelve, that dippeth his hand with me in the dish. And the Son of Man indeed goeth as it is written of him: but wo to that man by whom the Son of Man shall be betrayed. It had been better for that man if he had never been born. *C.* And while they were eating, *Jesus* took bread,

and blessing it, broke it, and gave it to them, and said: † Take you *this*, this is my body. *C.* And having taken the cup, giving thanks, he gave it them: and they all drank of it. And he said to them: † This is my blood of the New Testament, which shall be shed for many. *Amen* I say to you, that from now I will not drink of this fruit of the vine, untill that day, when I shall drink it new in the kingdom of God. *C.* And having said an hymn, they went out to the mountain of *Olives*. And *Jesus* said to them: † You will all be scandalized this night on my account: for it is written: *I will strike the shepherd, and the sheep shall be dispersed.* But after I rise again, I will go before you into *Galilee*. *C.* But *Peter* said to him: *S.* Tho' all the rest shall be scandalized on thy account, yet I will not. *C.* And *Jesus* said to him: † *Amen* I say to thee, that this very night, before the cock hath twice crowed, thou wilt deny me thrice. *C.* But he spoke still more vehemently: *S.* Tho' I was to die with thee, I will not deny thee. *C.* And they all said the same. And they come to a farm called *Gethsemani*, and he said to his disciples: † Sit you here, while I pray. *C.* And he taketh with him *Peter* and *James*, and *John*: and he began to fear, and to be heavy. And he said to them: † My soul is sorrowful unto death: stay you here, and watch. *C.* And when he was gone a little farther, he fell flat on the ground: and he prayed, that if it might be, that hour might pass away from him: and he said: † *Abba*, Father, all things are possible to thee, put away this cup from me: but not what I will, but what thou wilt. *C.* And he came and found them sleeping. And he saith to *Peter*: † *Simon*, dost thou sleep? Couldst thou not watch one hour? Watch ye *all* and pray, that you fall not into temptation. The spirit indeed is willing, but the flesh is weak. *C.* And going away again he prayed, saying the same words. And returning, he

found them again asleep, (for their eyes were heavy) and they knew not what to answer him. And he cometh the third time, and saith to them : † Sleep on now, and take your rest. It is enough : the hour is come : behold the Son of Man shall be betrayed into the hands of sinners. Arise, let us go : behold he that will betray me, is near. *C.* And while he was speaking, came *Judas the Iscariot*, one of the twelve, and with him a great multitude, with swords and clubs, sent by the chief priests, and *Scribes*, and elders. And he that betrayed him, had given them a signal, saying : *S.* Whomsoever I shall kiss, that is he, seize him, and carry him away warily. *C.* And when he was come, going immediately up to him, he said : *S.* Hail, *Rabbi* ! *C.* And kissed him. And they laid hands on him, and seized him. And one of those that were present, drawing his sword, struck a servant of the high priest, and cut off his ear. And *Jesus* answering, said to them : † Are you come out as it were against a thief with swords and clubs to apprehend me ? I was with you every day teaching in the temple, and you did not take me. But the scriptures must be fulfilled. *C.* Then his disciples leaving him, they all fled. And a certain young man followed him, having a linen cloth cast about his naked body : and they seized him : but he, having thrown off the linen cloth, ran away from them naked. And they led *Jesus* to the high priest ; and all the priests, and *Scribes*, and elders were met together. And *Peter* followed him at a distance as far as into the high priest's court, and sat with the servants at the fire, and warmed himself. And the chief priests and all the council sought for evidence against *Jesus*, to put him to death : and they found none. Tho' many bore false witness against him ; but their evidence did not agree. And some rising up, bore false witness against him, saying : *S.* We ourselves

heard him say: I will destroy this temple made with hands, and in three days I will build another not made with hands. C. And their evidence did not agree. And the high priest rising up in the midst of them, asked *Jesus*, saying: S. Dost thou not answer any thing to what is alledged against thee by these people? C. But he was silent, and answered nothing. The high priest asked him again, and said to him: S. Art thou the *Christ*, the Son of the blessed God? C. And *Jesus* said to him: † I am. And you shall see the Son of Man sitting at the right hand of the power of God, and coming in the clouds of heaven. C. And the high priest tearing his garments, said: S. What farther want have we of witnesses? You have heard his blasphemy: what do you think of it? C. And they all declared him guilty of death. And some began to spit on him, and to hoodwink him, and to strike him with their fists, and to say to him: S. Prophecy. C. And the servants buffeted him. And when *Peter* was in the court below, there came one of the high priest's maids; and when she had seen *Peter* warming him, she saith, looking at him: S. Thou also wast with *Jesus* of Nazareth. C. But he denied it, saying: S. I neither know, nor understand what thou sayest. C. And he went out before the court-door, and the cock crew. And again, when the maid saw him, she began to tell those that stood by, that he was one of them. But he again denied it. And a little while after, they again, who stood by, said to *Peter*: S. Thou certainly art one of them; for thou art a *Galilean*. C. But he began to curse and swear, saying: I know not the man you speak of. C. And presently the cock crew again. And *Peter* remembered what *Jesus* had said to him: Before the cock croweth twice, thou shalt deny me thrice. And he began to weep. And early in the morning the chief priests with the elders and Scribes, and the whole council, consulting

her, carried *Jesus* bound, and delivered him to *Pilate*. And *Pilate* asked him: *S.* Art thou the King of the *Jews*? *C.* But he answering, said to him: † Thou sayest it. *C.* And the chief priests accused him of many things. And *Pilate* asked him again, saying: *S.* Answerest thou nothing? See what great things they alledge against thee.

*C.* But *Jesus* still answered not; so that *Pilate* wondered. Now on the festival he was accustomed to release them one of the prisoners, whatsoever they should desire. And there was called *Barabbas*, that was in prison with some others, who in the riot had committed murder. And the multitude being come up, began to require of him: he always granted them. And *Pilate* answered them, and said: *S.* Would you have me release to you the King of the *Jews*? *C.* For he knew that the chief priests had delivered him up out of envy.

But the priests stirred up the multitude rather to have *Barabbas* released to them. And *Pilate* answering again, said to them: *S.* What then would you have me do with the King of the *Jews*? But they again cried out: *S.* Crucify him. And *Pilate* said to them: *S.* But what harm have we done? *C.* But they cried out the more: Crucify him. *C.* And *Pilate*, being willing to satisfy the people, released *Barabbas*, and delivered to them *Jesus*, being first scourged, to be crucified.

And the soldiers led him into the court of the palace, and they called together the whole company, and clothed him in purple: and wreathing a crown of thorns they put it on his head. And they began to salute him: Hail, King of the *Jews*! And they struck him on the head with a reed: they spit on him, and kneeling down adored him. And after they had thus insulted him, they took off the purple garment, and put on him his own clothes, and led him out to crucify him. And



they obliged a man that was passing by, one *Simon*, a *Cyrenean*, coming from the country, the father of *Alexander* and *Rufus*, to carry his cross. And they bring him to the place *Golgotha*, which is interpreted, the place of *Calvary* \*. And they gave him wine mingled with myrrh to drink: and he would not take it. And when they had crucified him, they divided his clothes, casting lots for them, *to know* what each should take. And it was *now* the third hour: and they crucified him. And the title of his cause was *thus* written: THE KING OF THE JEWS. And they crucify with him two thieves; one at his right hand, and the other at his left. And the scripture was fulfilled, that saith: *And he was reckoned with the wicked*. And they that passed by blasphemed against him, wagging their heads, and saying: *S. Oh! Thou that destroyest the temple of God, and rebuildest it in three days, save thyself, and come down from the cross*. *C.* In like manner the chief priests with the *Scribes*, insulting, said to one another: *S. He saved others; but he cannot save himself. Let the Christ, the King of Israel, now come down from the cross, that we may see and believe*. *C.* And they that were crucified with him, reviled him. And at the sixth hour there was darkness over the whole earth untill the ninth hour. And at the ninth hour *Jesus* cried out with a loud voice, saying: † *Eloi, Eloi, lamma sabac-thani?* *C.* Which is interpreted: † My God, my God, why hast thou forsaken me? *C.* And some of the standers by hearing him, said: *S. Behold, he calleth Elias*. *C.* And one running and filling a sponge with vinegar, and putting it on a reed, gave it him to drink, saying: *S. Hold, let us see, if Elias come to take him down*. *C.* And *Jesus* crying out with a loud voice, expired \*. And the veil of the temple was rent in two from the top to the bottom. And the *Centurion*, who stood over-against him,

\* Or, *Sculls*.

\* Here all kneel, and pause.

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seeing that so crying out he had expired, said : *S.* Truly this man was the Son of God. *C.* And there were also some women looking on afar off : among whom was *Mary Magdalen*, and *Mary* the mother of *James* the less, and of *Joseph*, and *Salome* ; and when he was in *Galilee*, they followed him, and served him ; and many other women that were come up with him to *Jerusalem*.

*Here is said :* Cleanse my heart. ORDINARY, p. xvi.

**A**ND when the evening was come (because it was the preparation before the Sabbath) *Joseph* of *Arimathea*, a noble decurion, who also was expecting the kingdom of God, came and went boldly to *Pilate*, and begged the body of *Jesus*. But *Pilate* wondered that he was dead already. And having sent for the *Centurion*, he asked him, if he was dead already. And when he knew it from the *Centurion*, he gave the body to *Joseph*. And *Joseph* having bought a linen winding-sheet, and taken him down, wrapped him in the winding-sheet, and laid him in a sepulchre that was hewn out of a rock : and he rolled a stone at the entrance of the sepulchre.

OFFERTORY. *Pf.* 139. Keep me, O Lord, from the hands of the sinful man : and from unjust men deliver me.

S E C R E T.

**M**AY these sacrifices, O Lord, we beseech thee, which are accompanied with healing fasts, mercifully repair us. Thro'.

COMMUNION. *Pf.* 68. The Judges in the gate spoke against me, and they that drank wine, made songs against me. But I poured forth my prayer to thee, O Lord : it is time, O God, to shew thy good will to me, according to the multitude of thy mercies.

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POSTCOMMUNION. *Sanctificationibus.*

**M**AY these thy holy mysteries, O Almighty God, both cure our vices, and become an eternal remedy to us. *Thro'.*

Let us pray. Bow down your heads to God.

PRAYER. *Tua nos.*

**M**AY thy mercy, O God, purify us from the corruption of the old man, and enable us to put on the new. *Thro'.*

XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX

WEDNESDAY in HOLY WEEK.

M A S S.

INTROIT. } **A**T the name of *Jesus* let every  
*Phil. 2.* } knee bow, of things in heaven,  
on earth, and under the earth : because the Lord  
became obedient unto death, even the death of the  
cross : therefore the Lord *Jesus Christ* is in the glory  
of God the Father. *Pf. 101.* O Lord hear my  
prayer, and let my cry come to thee. At the name,  
*&c. to Pf.*

*After the Kyrie eleison is said :*

Let us pray. Let us kneel down. *R.* Stand  
up again.

I. COLLECT. *Præsa.*

**G**Rant, we beseech thee, O Almighty God,  
that we who continually are punished for  
our excesses, may be delivered by the passion of  
thy only begotten Son. Who liveth, &c.

I. LESSON. *Isaias lxii. II : lxiii. 1, 7.*

**T**Hus saith the Lord God : Say to the daughter  
of *Sion* : Behold thy Saviour cometh : behold  
his reward is with him. Who is he that cometh  
from *Edom*, with dyed garments from *Bosra* ? He  
is beautiful in his robe, walking in the greatness of  
his strength. It is I, that speak justice, and am  
the protector that saveth. Why then is thy gar-  
ment red, and thy clothes like theirs that tread in the

wine-presses? I have trodden the wine-presses alone: and of the *Gentiles* there is not a man with me: I have trodden them in my fury, and trampled on them in my anger: and their blood is sprinkled on my clothes, and I have stained all my garments. For the day of revenge is in my heart: the year of my reward is come. I looked about, and there was none to help me: I sought, and there was none to assist me: and my own arm saved me, and my own indignation helped me. And I trod down the people in my fury, and I made them drunk in my indignation, and I brought their strength down to the ground. I will remember the mercies of the Lord, the praise of the Lord for all the things, which the Lord our God hath bestowed upon us.

GRADUAL. *Pf.* 68. Turn not away thy face from thy servant, for I am in distress: hear me speedily. *V.* Save me, O God, for the waters have entered even to my soul, I am sunk into deep mire, and there is no footing.

May the Lord be with you. *R.* And with thy spirit.

II. COLLECT. *Deus, qui.*

O God, who wouldst have thy Son suffer on the cross, to deliver us from the power of the enemy: grant to us thy servants that we may obtain the grace of his resurrection. Thro' the same.

II. LESSON. *Isaias liii.*

*I*N those days: *Isaias said:* Lord, who hath believed what they have heard from us? And to whom hath the arm of the Lord been revealed? And he shall shoot up like a young sprig before him, and like a sucker from dry ground: he hath no form nor beauty: and we saw him, and he had nothing slightly, that we should desire<sup>a</sup> him: as being despised and the last of men, a man of sorrows and acquainted with infirmity: his countenance was, as it were, hid, and despicable, wherefore we valued

<sup>a</sup> Or, *We knew him not,*

him not. He hath truly taken on himself our infirmities, and hath borne our sorrows : and we looked on him as a leper, and as one struck by God, and afflicted. But it was for our iniquities he was wounded, and for our crimes was he bruised : the chastisement for *making* our peace fell upon him, and by his bruises were we healed. We were all gone astray like sheep, every one had turned aside to go his own way : and the Lord laid upon him the iniquities of us all. He became an oblation, because he himself would, and he opened not his mouth : he shall be led like a sheep to the slaughter, and like a lamb before the shearer shall he be dumb, and open not his mouth. He was taken from confinement and from judgment <sup>b</sup>. Who shall declare his generation ? For he was cut off from the land of the living : for the wickedness of my people have I struck him. He shall give the impious for his burial, and the rich for his death : because he did no evil, nor was deceit found in his mouth : and the Lord was pleased to crush him in his weakness. If he shall lay down his life for sin, he shall see a long posterity, and the will of the Lord shall be fulfilled by his hand. For that his soul hath laboured, he shall see and be satisfied. This my righteous servant shall make many righteous by his doctrine ; and he shall bear their iniquities. Therefore will I bestow upon him many, and he shall distribute the spoils of the strong : because he hath delivered up his life to death, and was numbered with the wicked : and he bore the sins of many, and prayed for such as transgressed.

TRACT. *Ps.* 101. Lord, hear my prayer, and let my cry come to thee. *V.* Turn not away thy face from me : and whenever I am in distress, give

<sup>b</sup> Expl. Such was the hurry of the Jews to put him to death, that they confined him not any time in prison, nor permitted him to go through a regular trial. Or, He was taken off by oppression, and an unjust sentence.

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me. *V.* In whatever day I shall call upon  
 hear me speedily. *V.* For my days have va-  
 like smoke : and my bones are as if they  
 fried in a frying-pan. *V.* I was blasted like  
 as, and my heart withered : because I for-  
 eat my bread. *V.* But thou, O Lord, wilt  
 and have mercy on *Sion* : for the time to have  
 on her is come.

PASSION of our Lord JESUS CHRIST  
 according to Luke, Chap. xxii.

At that time : The feast of unleavened bread,  
 which is called the *Passover*, drew near : and  
 chief priests and *Scribes* sought how they might  
*Jesus* to death, but they feared the people. And  
 entered into *Judas*, one of the twelve, who  
 urnamed the *Iscaiot*. And he went and talk-  
 with the chief priests and magistrates, how he  
 t betray him to them. And they were glad,  
 bargained to give him money. And he pro-  
 to do it. And he sought an opportunity to  
 y him without any tumult. And the day of  
 vened bread being come, on which it was ne-  
 y the *Passover* should be killed : *Jesus* sent  
 and *John*, saying : † Go and prepare for us  
*Passover*, that we may eat it. *C.* And they said :  
 There wouldst thou have us make it ready ? *C.*  
 he said to them : † Behold, as you go into the  
 there will meet you a man carrying a pitcher  
 ater : follow him into the house where he  
 n, and you shall say to the master of the house :  
 Master saith to thee : Where is the room,  
 re I may eat the *Passover* with my disciples ?  
 he will shew you a large room ready furnished,  
 there make ready. *C.* And they going found  
 y thing as he had told them, and they got ready  
*Passover*. And when the hour was come, he  
 t to table, and the twelve apostles with him.  
 he said to them : † I have earnestly desired to

eat this *Passover* with you before I suffer. For I declare to you, I will not any more eat thereof, till it be fulfilled in the kingdom of God. *C.* And taking the cup, he gave thanks and said : † Take, and divide this among you. For I declare to you, I will not drink of the fruit of the vine, till the kingdom of God cometh. *C.* And having taken bread, he gave thanks, and broke it, and gave it to them, saying : † This is my body, which is given for you : do this in remembrance of me. *C.* He took likewise the cup, after he had supped, saying : † This cup is the New Testament in my blood, which shall be shed for you. But behold the hand of him, who betrayeth me, is with me on the table. And the Son of Man goeth indeed, as it is decreed : but wo to that man, by whom he shall be betrayed. *C.* And they began to enquire among themselves, which of them it was, that should do this thing. And there arose also a dispute among them, which of them seemed to be the greatest. And he said to them : † The kings of the *Gentiles* lord it over them : and they that have power over them are called benefactors. But *it is not so* with you : but he that is the greatest among you, let him become like the least ; and he that is the chief, as he that waiteth. For which is the greatest, he that is at table, or he that waiteth ? Is it not he that is at table ? But I am among you, as one that waiteth : and you are they, who have continued with me in my trials. And I prepare for you a kingdom, as my Father hath prepared it for me, that you may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of *Israel*. *C.* And the Lord said : † *Simon, Simon*, behold *Satan* hath sought you, to sift you like wheat : but I have prayed for thee, that thy faith fail not ; and do thou, when thou art once converted, strengthen thy brethren. *C.* And he said to him : *S.* Lord, I am ready to go

with thee both to prison, and to death. *C.* But he said : † I tell thee, *Peter* : The cock shall not crow this day, till thou thrice deny that thou knowest me. *C.* And he said to them : † When I sent you without purse, and scrip, and shoes, did you want any thing ? *C.* They said : *S.* Nothing. *C.* Then he said to them : † But now he that hath a purse, let him take it, and likewise his scrip : and he that hath no sword, let him sell his coat, and buy one. For I say to you, that which is written, must also be fulfilled in me : *And he was numbered with the wicked.* For the things that relate to me, are accomplished. *C.* And they said : *S.* Lord, behold here are two swords. *C.* And he said to them : † 'Tis enough. *C.* And going out, he went, according to his custom to the mount of *Olives*. And his disciples followed him. And when he was come to the place, he said to them : † Pray, that you fall not into temptation. *C.* And he withdrew from them about a stone's cast, and, kneeling down down, he prayed, saying : † Father, if it be thy pleasure, put away this cup from me : but not my will, but thine be done. *C.* And an angel from heaven appeared to him, strengthening him. And being in an agony, he prayed the more. And his sweat was as drops of blood trickling down upon the ground. And when he arose from prayer, and came to his disciples, he found them sleeping through sadness. And he said to them : † Why do you sleep ? Rise and pray, that you fall not into temptation. *C.* And as he was saying this, behold a multitude, and he that was called *Judas*, one of the twelve, headed them, and drew near to *Jesus* to kiss him. But *Jesus* said to him : † *Judas*, is it with a kiss thou betrayest the Son of Man ? *C.* And they that were with him, seeing what was to happen, said to him : *S.* Lord, what if we strike with the sword ? *C.* And one of them struck the servant of the high priest,



and cut off his right ear. But *Jesus* answering, said : † Hold, stop there. *C.* And having touched his ear, he healed him. And *Jesus* said to those that came to him, the chief priests, and magistrates of the temple, and elders : † Are you come with swords and clubs as against a robber ? When I was every day with you in the temple, you never laid hands on me : but this is your hour, and the power of darkness. *C.* Then they seizing him, led him to the house of the high priest : and *Peter* followed at a distance. And a fire being kindled in the middle of the court, they sat about it, and *Peter* was with them. And a maid-servant seeing him sitting at the fire, and having viewed him, said : *S.* This man was also with him. *C.* And he denied him, saying : *S.* Woman, I know him not. *C.* And a little after, a man also seeing him, said : *S.* Thou too art one of them. *C.* But *Peter* said : *S.* O man, I am not. *C.* And after the space of about an hour, another affirmed it, saying : *S.* Certainly this man was also with him : for he is a *Galilean*. *C.* And *Peter* said : *S.* Man, I know not what thou sayest. *C.* And immediately, while he was yet speaking, the cock crowed. And the Lord, turning about, looked at *Peter*. And *Peter* remembered what the Lord had said : Before the cock croweth, thou shalt deny me thrice. And *Peter* went out, and wept bitterly. And the men that held *Jesus*, insulted him, beating him. And they also hoodwinked him, and struck him on the face ; and they asked him, saying : *S.* Prophecy who it was that struck thee ? *C.* And many other things they blasphemously spoke against him. And when it was day, the elders of the people, and the chief priests and the *Scribes* met together, and brought him to their council-hall, saying : *S.* If thou art the *Christ*, tell us. *C.* And he said to them : † If I tell you, you will not believe me. And if I ask you *any questions*, you will not answer me, nor let me

But hereafter the Son of Man shall sit on the right hand of the power of God. C. Then they all said : S. Art thou then the Son of God?

And he said : † You have said it ; for I am.

And they said : S. What farther need have we of itnesses ? For we have heard *enough* from his own mouth. And they all rising up, led him to *Pilate*. And they began to accuse him, saying : S. We have found this man perverting our nation, and forbidding tribute to be paid to *Cæsar*, and affirming himself to be the *Christ*, and our King. C. And *Pilate* asked him, saying : S. Art thou the King of the Jews ? C. And he answering, said : † Thou sayest

C. Then *Pilate* said to the chief priests, and the people : S. I find nothing criminal in this man. C. But they persisted the more, saying : S. He stirreth up the people, teaching all over *Judea*, beginning from *Galilee* to this place. And *Pilate* hearing *Galilee*, asked if he was a *Galilean*. And as soon as he knew that he belonged to *Herod's* jurisdiction, he sent him to *Herod*, who at that time was in *Jerusalem*. And when *Herod* saw *Jesus*, he was very glad ; for he had been a long time desirous to see him, because he had heard many things of him, and hoped to see some miracle done by him. And he asked him many questions ; but he made him no answer. And the chief priests and *Scribes* stood by, constantly accusing him. And *Herod* with his army treated him with scorn, and insulted him, clothing him with a white garment, and sent him back to *Pilate*. And *Herod* and *Pilate* were reconciled one another that day ; for before they were at variance. And *Pilate* calling together the chief priests, and magistrates, and the people, said to them : S. You have brought this man before me, one that perverteth the people ; and behold, having examined him before you, I find him not guilty of any of all those things you accuse him of. No, nor

196 HOLY WEEK. *Wednesday.*

*Herod* neither : for I sent you to him, and behold nothing is done to him, as if he deserved death. I will chastise him therefore, and dismiss him. *C.* Now on the festival he was obliged to release them one man. But the whole multitude cried out all together, saying: *S.* Away with this man, and release *Barabbas*; *C.* Who had been put in prison for a sedition raised in the city, and for a murder. And *Pilate* spoke to them again, being desirous to release *Jesus*. But they cried out, saying: *S.* Crucify him, crucify him. *C.* And he said to them a third time: *S.* What harm hath this man done? I find nothing in him, for which he deserveth death: I will therefore chastise him, and then release him. *C.* But they persisted demanding with a loud voice that he might be crucified. And their cries increased. And *Pilate* gave sentence that their demand should be complied with. And he released to them him for whom they had petitioned, and who had been put in prison for murder and sedition; but *Jesus* he delivered up to their will. And as they led him along, they laid hold of one *Simon* a *Cyrenean*, coming out of the country, and laid the cross on him to carry after *Jesus*. And there followed him a great multitude of the people, and of women, who lamented and bewailed him. But *Jesus* turning to them, said: † Daughters of *Jerusalem*, weep not for me, but weep for yourselves, and for your children; because, behold the days will come, in which they will say: Blessed are the barren, and the wombs that never bare, and the breasts that gave not suck. Then they shall begin to say to the mountains: Fall upon us: and to the hills: Cover us: For if they do these things in the green wood, what will be done in the dry? *C.* And two other malefactors were led with him to be executed. And when they were come to the place called *Calvary*, there they crucified him, and the thieves, one on the right hand,

and the other on the left. And *Jesus* said: † Father, forgive them, for they know not what they do. *C.* And they, dividing his garments, cast lots for them. And the people stood gazing on him, and the rulers derided him with them, saying: *S.* He saved others, let him save himself, if he be the *Christ*, the chosen one of God. And the soldiers also insulted him, coming to him, and offering him vinegar, saying: *S.* If thou art the King of the *Jews*, save thyself. *C.* And there was also an inscription written over him in *Greek* and *Latin* and *Hebrew* letters: THIS IS THE KING OF THE JEWS. And one of the thieves that were hanging, blasphemed him, saying: *S.* If thou art the *Christ*, save thyself and us. *C.* But the other answering, rebuked him, saying: *S.* Neither dost thou fear God, because thou art the same under condemnation? And we indeed *are* justly *so*, for we receive the due reward of our deeds: but this man hath done no harm. *C.* And he said to *Jesus*: *S.* Lord, remember me, when thou shalt come into thy kingdom. *C.* And *Jesus* said to him: † *Amen*, I say to thee: this day shalt thou be with me in paradise. *C.* And it was now about the sixth hour, and there was darkness upon the whole earth until the ninth hour. And the sun was darkened: and the veil of the temple was rent in the middle. And *Jesus* crying out with a loud voice, said: † Father, into thy hands I commend my spirit. *C.* And saying this, he expired. \* And the *Centurion* seeing what had happened, glorified God, saying: *S.* Indeed this was a righteous man. *C.* And the whole multitude of them that were present at that sight, and beheld what had happened, went away striking their breasts. And all his acquaintance, and the women that followed him from *Galilee*, stood afar off beholding these things.

\* Here all kneel and pause.

*Here is said: Cleanse my heart, as ORDER*  
*p. xvi.*

**A**N D behold there was a man named ' who was a senator, a good and just man had not consented to their council nor their d and he was of *Arimathea*, a city of *Judea*, a pected himself the kingdom of God. This man to *Pilate*, and begged the body of *Jesus*: and it down, wrapped it in a winding-sheet, and in a monument hewn out of a rock, in which ver any man had been yet laid.

OFFERTORY. *Psf. 101.* O Lord, hear my er, and let my cry come to thee: turn not thy face from me.

### S E C R E T.

**A**Ccept, O Lord, we beseech thee, the ings we have made; and mercifully that we may receive, with pious sentiments, we celebrate in the mystery of the pass our Lord. Thro' the same.

COMMUNION. *Psf. 101.* I mingled my with tears, because when thou hadst raised r thou didst cast me down, and I withered as but thou, O Lord, continuest for ever: thou arise, and have mercy on *Sion*, because the t have mercy on her is come.

### POSTCOMMUNION. *Largit*

**G**Rant, O Almighty God, that we may lively hope, that thou hast given us e life by the temporal death of thy Son, repre in these adorable mysteries. Thro' the same

Let us pray. Bown down your heads to t

### PRAYER. *Respice.*

**L**OOK down, O Lord, we beseech the this thy family, for which our Lord *Christ* scrupled not to be delivered up into the of wicked men, and undergo the punishment the cross. Who liveth.

**The PARTICULAR OFFICES of  
the SAINTS.**

**I N S T R U C T I O N.**

**F**ROM the earliest ages of Christianity, the faithful met every year on the *anniversary day* of the death of the *Martyrs* in the churches, or chapels, which were usually in the place where their bodies, or some sacred remains thereof, had been buried. The altar was placed on their tombs; and from thence came the custom of always putting some relicks in, or under, the altar-stones.

The sacrifice was not offered to the Martyrs, but to the God of the Martyrs, (to whom alone it is due) to thank him for the courage and strength he had given his servants, and for that state of bliss, to which he had admitted them. Such was the origin of the feasts of the saints; and we ought to keep them with the same spirit, with which they were instituted; that is to say, the worship we pay in honour of the saints, ought to have God himself for its object. Our adorations and respects terminate in God; and we consider the saints only as powerful friends, whose credit and prayers may obtain for us, from the goodness of God, those helps our sins make us unworthy to obtain by our own prayers alone.

**The FEASTS of FEBRUARY.**

N. B. *If any of the following Feasts should fall on a Sunday, if they be Doubles or Semidoubles, they are transferred to the first vacant day: but of Simples, there is only a Commemoration made of them during Lent, both at Mass and Vespers; and the last Gospel is always of the day. On Doubles and Semidoubles, there is always a Commemoration of the Feria.*

**VIII.**

**St. JOHN of MATHA, Confessor. A Double.**  
**V E S P E R S.**

*As in the COMMON, p. cxvii. In the HYMN is said: Deserves that we. PRAYER. Collect at Mass.*

200     *St. APOLLONIA, &c. Feb. 9, 10.*

M A S S

INTROIT. The mouth of the righteous man.  
*With the rest.* COMMON, *p. cxviii. except :*

COLLECT. *Deus, qui per sanctum.*

**O** God, who, by holy *John*, was pleased by thy heavenly directions to institute the order of the most Holy Trinity, for the redeeming of captives out of the hands of the *Saracens* : grant, we beseech thee, that, by his merits, we may be delivered from all captivity, both of body and mind, by the assistance of thy holy grace. *Thro'.*



IX.

*St. APOLLONIA, Virgin and Martyr.*

*At V E S P E R S.*

*The* COMMEMORATION. *Anth.* Come, O spouse.  
*V.* In thy comeliness. COMMON, *p. cxxvii. PRAYER.* Deus, qui inter cætera, *ib. p. cxxviii.*

*At M A S S.*

COLLECT. Deus, qui inter cætera. COMMON, *p. cxxviii. with the SECRET and POSTCOMMUNION following.*



X.

*St. SCHOLASTICA, Virgin. A Double.*

V E S P E R S.

*As in the* COMMON, *p. cxxv. PRAYER. Collect at Mass.*

M A S S.

INTROIT. Thou lovedst righteousness. *With the rest.* COMMON, *p. cxxxv. Or, All the rich, ib. p. cxxxviii. except :*

COLLECT. *Deus, qui animam.*

**O** God, who, to recommend to us innocence of life, was pleased to let the soul of thy blessed virgin *Scholastica*, ascend to heaven in the shape

Feb. 14, 15. St. VALENTINE, &c. 201

of a dove: grant, by her merits and prayers, that we may lead innocent lives here, and come to thy eternal joys hereafter. Thro'.

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XIV.

St. VALENTINE, Priest and Martyr.

At V E S P E R S.

*The* COMMEMORATION. *Anth.* This saint. *V.* Thou hast crowned. COMMON, p. lxxix. PRAYER. Collect at Mass.

At M A S S.

COLLECT. *Præsta, quæsumus.*

**G**Rant, we beset thee, O Almighty God, that we, who solemnize the festival of blessed *Valentine*, thy Martyr, may, by his intercession, be delivered from all the evils that threaten us. Thro'.

S E C R E T.

**B**E appeased, O Lord, we beseech thee, by the offerings we have made; and defend us from all dangers, by the intercession of blessed *Valentine*, thy Martyr. Thro'.

POSTCOMMUNION. *Sit nobis.*

**M**AY these heavenly mysteries, O Lord, repair both our souls and bodies; that, by the intercession of blessed *Valentine*, thy Martyr, we may find the effects of what we celebrate. Thro'.

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XV

SS. FAUSTINUS and JOVITA, Martyrs.

At V E S P E R S.

*The* COMMEMORATION. *Anth.* For to them. *V.* Rejoice. COMMON, p. xcii. PRAYER. Deus, qui nos annuâ, *ib.* p. xcix.

At M A S S.

COLLECT. Deus, qui nos annuâ. *With the SECRET and POSTCOMMUNION.* COMMON, p. xcix.



XVIII.

*St. SIMEON, Bishop and Martyr.*

*At V E S P E R S.*

*The COMMEMORATION. Anth. This saint. V. Thou hast crowned. COMMON, p. lxxix. PRAYER. Infirmittatem, ib. p. lxxx.*

*At M A S S.*

*COLLECT. Infirmittatem. With the SECRET and POSTCOMMUNION. COMMON, p. lxxx.*

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XXII.

*St. PETER's CHAIR at ANTIOCH.*

*A greater Double.*

*I. V E S P E R S.*

*All as in the COMMON, p. ciii. except:*

*H Y M N.*

|                                                                                                                                                                                                                                                                                                                                                                                                                                             |                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>O</b> N earth whatever<br>thou shalt tie,<br>Blest <i>Peter</i> , heav'n shall<br>ratify:<br>And what thy pow'r<br>shall here unbind,<br>Above in heaven will be<br>sign'd:<br>At the last day thou'lt<br>judge mankind.<br>To God the Father<br>glory be,<br>Eternal Son, let's sing<br>to thee<br>Transcendent praise; and<br>to thy name<br>O Holy Ghost, be end-<br>less fame:<br>To three in one give all<br>the same. <i>Amen.</i> | <b>Q</b> Uodcunque in orbe<br>nexibus revinxeris,<br>Erit revinctum, <i>Petra</i> ,<br>in arce siderum:<br>Et quod resolvit hic po-<br>testas tradita,<br>Erit solutum cœli in alto<br>vertice:<br>In fine mundi judicabis<br>sæculum.<br>Patri perenne sit per æ-<br>vum gloria,<br>Tibique laudes concina-<br>mus inclytas,<br>Æterne nate, sit super-<br>ne spiritus,<br>Honor tibi decusque:<br>Sancta jugiter,<br>Laudetur omne Trinitas<br>per sæculum. <i>Amen.</i> |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

2. *At* ANTIOCH. 203

Thou art *Peter*. *V. Tu es Petrus. R. Et*  
 and upon this rock super hanc petram ædifi-  
 build my Church. cabo Ecclesiam meam.

*At the* MAGNIFICAT.

*b.* Thou art the *Ant. Tu es pastor*  
 of the sheep, O ovium, Princeps Aposto-  
 of the Apostles: lorum: tibi traditæ sunt  
 e were given the claves regni cœlorum.  
 of the kingdom of  
*n.*

PRAYER. Collect at Mass.

*is made a* COMMEMORATION of St. PAUL.

*b.* O holy *Paul* the *Ant. Sancte Paule A-*  
 le, the preacher of postole, prædicator veri-  
 and doctor of the tatis, & doctor *Gentium*,  
*les*, intercede for us intercede pro nobis ad  
 d, who chose thee. Deum, qui te elegit.  
 Thou art a chosen *V. Tu es vas electio-*  
 , O holy *Paul* the nis, sancte *Paule* apostole.  
 le. *R. Preacher of R. Prædicator veritatis in*  
 ruth all over the universo mundo.

PRAYER. Collect at Mass.

M A S S.

PROFIT. The Lord settled. COMMON, p. cvi:  
 COLLECT. *Deus, qui beato.*

God, who, by delivering to thy blessed Apostle,  
*Peter*, the keys of the kingdom of heaven,  
 give him the power of binding and loosing:  
 that, by his intercession, we may be freed  
 the bonds of our sins. Who livest.

Of St. PAUL. *Deus, qui multitudinem.*

God, who, by the preaching of blessed *Paul*  
 the Apostle, didst instruct the multitude of the  
*iles*: grant, we beseech thee, that, while we  
 rate his memory, we may find the effects of  
*ayers. Thro'.*

## EPISTLE. 1 Pet. i. 1, 7.

**P**ETER, an Apostle of *Jesus Christ*, to the strangers dispersed throughout *Pontus, Galatia, Cappadocia, Asia*, and *Bithynia*, elect according to the foreknowledge of God the Father unto the sanctification of the spirit, unto obedience and sprinkling of the blood of *Jesus Christ*: may grace and peace be increased unto you. Blessed be God, who is also the Father of our Lord *Jesus Christ*, who, according to his great mercy, hath regenerated us to a lively hope, by the resurrection of *Jesus Christ* from the dead, to an inheritance that is incorruptible, undefiled, and which cannot fade away, reserved in heaven for you, who, by the power of God, are preserved thro' faith, for the salvation got ready to be revealed in the last time. For which you will rejoice, though now, for a little while, you must be afflicted with many trials; that the trial of your faith, more valuable than gold, which is tried by the fire, may turn out to your praise, glory, and honour, at the coming of our Lord *Jesus Christ*.

## GRADUAL. Ps. cvi.

Let them extol him in the assembly of the people, and let them praise him where the elders sit. *V.* Let them give thanks to the Lord for his mercy, and publish his wonders to the sons of men.

Exaltent eum in ecclesia plebis, & in cathedra seniorum laudent eum. *V.* Confiteantur Domino misericordiae ejus: & mirabilia ejus filiis hominum.

## TRACT.

Thou art *Peter*, and upon this rock I will build my Church. *V.* And the gates of hell shall not prevail against it: and I will give thee

Thou art *Petrus*, & super hanc petram aedificabo Ecclesiam meam. *V.* Et portae inferi non praevalebunt adversus eam: & tibi dabo claves regni coe-

the keys of the kingdom of heaven. *V.* Whatsoever thou shalt bind on earth, shall be bound in heaven. *V.* And whatsoever thou shalt loose on earth, shall be loosed in heaven.

*lorum. V.* Quodcunque ligaveris super terram erit ligatum & in cœlis. *V.* Et quodcunque solveris super terram, erit solutum & in cœlis.

G O S P E L. *Matt. xvi. 13, 19.*

*At that time: Jesus* came into the territories of *Cæsarea Philippi*, and asked his disciples, saying: Whom do the people say the Son of Man is? And they answered: Some say he is *John the Baptist*, others that he is *Elias*, others *Jeremias*, or some one of the Prophets. *Jesus* saith to them: But whom do you say that I am? *Simon Peter* answering, said: Thou art the *Christ*, the Son of the living God. And *Jesus* answering, said to him: Blessed art thou *Simon Barjona*; for flesh and blood hath not revealed this to thee, but my Father, who is in heaven. And I say to thee: Thou art *Peter*, and on this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give thee the keys of the kingdom of heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven. CREDO.

## O F F E R T O R Y.

Thou art *Peter*, and upon this rock I will build my Church: and the gates of hell shall not prevail against it: and I will give thee the keys of the kingdom of heaven:

Tu es *Petrus*, & super hanc petram ædificabo Ecclesiam meam: & portæ inferi non prævalebunt adversus eam: & tibi dabo claves regni cœlorum.

## S E C R E T.

**M**AY the intercession, O Lord, we beseech thee, of blessed *Peter* the Apostle, render the prayers and offerings of thy Church acceptable

206 VIGIL of, &c. Feb. 23 or 24.

to thee: that the mysteries we celebrate in his honour, may obtain for us pardon of our sins. Thro'.

Of St. PAUL.

**S**anctify, O Lord, the offerings of thy people by the prayers of thy Apostle *Paul*: that what is acceptable to thee, because instituted by thee, may become more acceptable by his intercession. Thro'.

PREFACE of APOSTLES. ORDINARY, p. xxiv.

COMMUNION. *Matt. xvi.*

Thou art *Peter*, and Tu es *Petrus*, & upon this rock I will per hanc petram ædificabo Ecclesiam meam.  
build my Church.

POSTCOMMUNION. *Latificet.*

**M**AY the sacrifice we have offered, O Lord, fill us with a holy joy: that as we publish the miracles thou hast done in the person of thy Apostle *Peter*, so we may abundantly, through his prayers, receive the effects of thy mercy.

Of St. PAUL.

**B**eing sanctified, O Lord, by these saving mysteries, we pray that we never may be deprived of his intercession, whom thou hast appointed our patron and guide. Thro'.

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XXIII. or XXIV.

VIGIL of St. MATTHIAS, the Apostle.

At MASS.

COLLECT. *Da, quæsumus.*

**G**rant, we beseech thee, O Almighty God, that the venerable solemnity of thy blessed Apostle *Matthias*, which now we are preparing to celebrate, may increase our devotion and advance our salvation. Thro'.

SECRET.

**W**hile full of respect for the Apostolick dignity we offer up to thee, O Lord, these sacred mysteries; grant, we beseech thee, by the in-

*Feb. 24 or 25. St. MATTHIAS. 207*

tercession of blessed *Matthias*, thy Apostle, whose triumphs we are preparing to celebrate, that thy people may ever put up their prayers to thee, and obtain their desires. Thro'.

POSTCOMMUNION. *Sancti Apostoli.*

**B**Eing appeased, O Lord, by the prayers of thy holy Apostle *Matthias*, grant us forgiveness, and a remedy against all future relapses. Thro'.



XXIV. or XXV.

*St. MATTHIAS, Apostle. A Double of the second Rank.*

V E S P E R S.

*All as in the COMMON, p. lxxvii. PRAYER. Collect at Mass.*

M A S S. INTROIT. *Pf. cxxxviii.*

**T**O me, O God, are thy friends exceeding honourable: exceeding mighty is their power. *Pf.* Lord, thou hast tried me, and hast known me: thou hast known my sitting down and rising up. *V.* Glory.

**M**IH I autem nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum. *Pf.* Domine, probasti me, & cognovisti me: tu cognovisti sessionem meam, & resurrectionem meam. *V.* Gloria.

C O L L E C T. *Deus, qui beatum.*

**O** God, who didst add blessed *Matthias* to the number of thy Apostles: grant, we beseech thee, that, by his prayers, we may be always sensible of the effects of thy mercy. Thro'.

L E S S O N. *Acts i. 15.*

**I**N those days: *Peter* rising up in the midst of the brethren, (the number of persons assembled together being about an hundred and twenty) said:

Men and brethren, the scripture must be fulfilled, which the Holy Ghost foretold by the mouth of *David* concerning *Judas*, who was at the head of those, who took *Jesus*, and who was of our number, and had a share of the same ministry. And he indeed purchased a field with the price of his iniquity, and being hanged, burst asunder, and his bowels all came out. And this was so well known to all that dwelt at *Jerusalem*, that in their language the field was called *Haceldama*, that is, a field of blood. For it is written in the book of *Psalms*: *Let their habitation become desolate, and let there be none to dwell in it: and his bishoprick let another take.* Wherefore it is necessary that some one of those, who have been in our company all the time that the Lord *Jesus* went in and out among us, (beginning from the baptism of *John*, till the day on which he was taken up from us) be chosen to be a witness with us of his resurrection. And they presented two; *Joseph*, called *Barsabas*, who was surnamed the *Just*, and *Matthias*. And they prayed, saying: Lord, who knowest the hearts of all, shew which of these two thou hast chosen, to take the place of this ministry and apostleship, from which *Judas* by his crime hath fallen, to go to his own place. And they gave them lots: and the lot fell upon *Matthias*, and he was added to the number of the eleven.

G R A D U A L. *Pf. cxxxviii.*

|                                                                                                                                                                                          |                                                                                                                                                                                                                     |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Thy friends, O God,<br>are highly honourable:<br>exceeding mighty is<br>their power. <i>V.</i> I will<br>attempt to count them,<br>but their number exceed-<br>eth the sands of the sea. | <i>Nimis honorati sunt<br/>         amici tui, Deus: nimis<br/>         confortatus est principa-<br/>         tus eorum. V. Dinume-<br/>         rabo eos, &amp; super are-<br/>         nam multiplicabuntur.</i> |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

TRACT. Thou hast granted. COMMON, p. lxxxii.  
 GOSPEL. *Matt. xi. ib. p. cii.*

OFFERTORY. *Pf.* xliv.

|                         |                        |
|-------------------------|------------------------|
| Thou wilt make them     | Constitues eos princi- |
| rulers over the whole   | pes super omnem ter-   |
| earth: and they shall   | ram: memores erunt     |
| be mindful of thy name, | nominis tui, Domine,   |
| O Lord, from genera-    | in omni progenie & ge- |
| tion to generation.     | neratione.             |

S E C R E T.

**G**Rant, O Lord, that the prayers of blessed *Matthias*, thy Apostle, may accompany the offerings we make to thy holy name; so that we may be both cleansed from our sins, and defended thereby. Thro'.

PREFACE of APOSTLES. ORDINARY, *p.* xxiv.

COMMUNION. *Matt.* xix.

|                                  |                            |
|----------------------------------|----------------------------|
| You, who have fol-               | Vos qui secuti estis       |
| lowed me, shall sit on           | me, sedebitis super sedes, |
| thrones judging the              | judicantes duodecim tri-   |
| twelve tribes of <i>Israel</i> . | bus <i>Israel</i> .        |

POSTCOMMUNION. *Præsta, quæsumus.*

**G**Rant, we beseech thee, O Almighty God, that, by virtue of the sacrament which we have received, and by the intercession of blessed *Matthias* thy Apostle, we may obtain pardon of our sins, and peace. Thro'.



*The* FEASTS of MARCH.

IV.

St. CASIMIR, Confessor. *A Semidouble.*

*At* V E S P E R S.

*The* COMMEMORATION. *Anth.* I will compare. *V.* The Lord loved. COMMON, *p.* cxviii, PRAYER. Collect at Mass.



*Then is made a Commemoration of St. LUCIUS, Pope and Martyr. Anth. This saint. V. Thou hast crowned. COMMON, p. lxxix. PRAYER. Deus, qui nos beati, ih. p. lxxxiii.*

## M A S S.

INTROIT. The mouth of the righteous man. *With the rest, as in the COMMON, p. cxviii. except:*

COLLECT. *Deus, qui inter regales.*

**O** God, who amidst the delights of a court, and the attractive snares of the world, didst preserve holy *Cassimir* constant and faithful in thy service: grant, we beseech thee, that, by his intercession, thy people may despise the things of this world, and eagerly pursue those that are everlasting, Thro'.

*Here, at the SECRET and POSTCOMMUNION, after the COMMEMORATION of the FERIA, is made one of St. LUCIUS. COLLECT. Deus, qui nos beati. COMMON, p. lxxxiii.*

## VII.

St. THOMAS of Aquino, Confessor and Doctor.  
*A Double.*

## V E S P E R S.

*All as in the COMMON, p. cxvii. At the MAGNIFICAT. Anth. O excellent, p. cxiii. PRAYER. Collect at Mass.*

*In the first VESPERS is made a COMMEMORATION of SS. PERPETUA and FELICITAS, Martyrs.*

*Anth. For to these Ant. Istarum est enim*  
belongeth the kingdom regnum cælorum, quæ  
of God, who contemn- contempserunt vitam  
ing an earthly life, have mundi, & pervenerunt  
obtained the rewards of ad præmia regni, & la-  
an heavenly kingdom, verunt stolas suas in san-  
and have washed their guine Agni.  
garments in the blood of  
*the Lamb.*

*March 7.* ST. THOMAS. 211

*V.* Thou hast crown- *V.* Gloriâ & honore  
ed them with glory and coronasti eas, Domine.  
honour, O Lord. *V.* R. Et constituisti eas  
And thou hast placed super opera manuum  
them over the works of tuarum.  
thy hands.

PRAYER. Da nobis. COMMON, p. cxxxiv.

M A S S.

INTROIT. He opened his mouth. *With the  
rest, as in the COMMON, p. cxiv. except what fol-  
lows:*

COLLECT. *Deus, qui Ecclesiam.*

**O** God, who, by the wonderful learning of blef-  
sed *Thomas* thy Confessor, hast illustrated thy  
Church, and enlarged it by his virtues: grant, we  
beseech thee, that we may understand what he  
taught, and in our lives follow what he practised.  
Thro'.

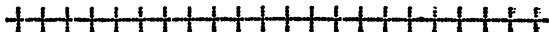
*Here, and at the SECRET and POSTCOMMUNION,  
is made a Commemoration of SS. PERPETUA, &c.*  
COLLECT. Da nobis. COMMON, p. cxxxiv.

LESSON. *Wisdom vii.*

**I** Wished for it, and understanding was given me:  
I prayed, and the spirit of wisdom came upon  
me: and I preferred her to kingdoms and thrones:  
and riches I esteemed as nothing in comparison of  
her. I compared not precious stones to her; for  
all gold, in comparison of her, is like a little sand;  
and silver shall be accounted as dirt in her sight. I  
loved her above health and beauty, and resolved to  
take her for my light, because her brightness suf-  
fereth no eclipse. There came to me also with  
her all good things, and very great honours by her  
hands, and I had joy in every thing: for this wis-  
dom went before me, and I knew not she was the  
mother of all these things. I learnt her without  
dissembling, and I impart her without envy, and I  
hide not her excellencies. For she is an infinite

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treasure to men; and they that make use of it, are made partakers of the friendship of God, being commendable for the gifts of his wisdom.



VIII.

St. JOHN of GOD, Confessor. *A Double.*

V E S P E R S.

*All as in the COMMON, p. cxvii. PRAYER.*  
*Collect at Mass.*

M A S S.

INTROIT. The mouth of the righteous man.  
*With the rest, as in the COMMON, p. cxviii. except what follows:*

COLLECT. *Deus, qui beatum.*

**O** God, who didst grant thy servant *John*, being inflamed with the fire of thy love, to walk without hurt thro' the midst of flames, and by him didst institute a new order in thy Church; grant, by his merits, that the fire of thy charity may cure our diseased souls, and obtain for us eternal remedies. Thro'.

G O S P E L. *Matt. xxii. 35.*

**A**T that time: *The Pharisees came to Jesus: And one of them, a doctor of the law, put a question to him, tempting him: Master, which is the great commandment of the law? Jesus said to him: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and first commandment. And the second is like to this: Thou shalt love thy neighbour as thyself. On these two commandments depend the whole law and the prophets. And the Pharisees being gathered together, Jesus asked them, saying: What think you of the Christ? Whose son is he? They say to him: David's. He saith to them: How then doth David in spirit call him Lord, saying: The Lord said unto my Lord: Sit thou on my*

*March 9, 10. St. FRANCES, &c. 213*

*right hand, untill I make thy enemies a footstool for thy feet. If David then call him Lord: how is he his son? And no one was able to answer him a word: nor durst any one from that day put any more questions to him.*



IX.

*St. FRANCES, Widow. A Double.*

V E S P E R S.

*As in the COMMON, p. cxli. PRAYER. Collect at Mass.*

M A S S.

INTROIT. *I have found. With the rest. COMMON, p. cxliii. except:*

COLLECT. *Deus, qui beatam.*

**O** God, who, among other privileges of thy grace, didst honour thy hand-maid blessed *Frances* with the familiar company of an angel: grant, we beseech thee, by her prayers, that we may be admitted into the company of the angels. Thro'.



X.

*The FORTY MARTYRS. A Semidouble.*

*At* V E S P E R S.

*The COMMÉMORATION. Anth. For to them. V. Rejoice. COMMON, p. xcii. PRAYER. Collect at Mass.*

M A S S.

INTROIT. } **T**HE righteous cried out, and the  
Pf. 33. } Lord graciously heard them:  
and delivered them from all their distress. Pf. I  
will praise the Lord at all times: ever shall his  
praise be in my mouth. V. Glory.

COLLECT. *Præsta, quæsumus.*

**G**rant, we beseech thee, O Almighty God, that,  
*as we have seen the courage of thy holy Max-*

214 ST. GREGORY. *March 12.*

tyrs in the confession of thy faith, we may experience their kindness in interceding with thee for us. Thro'.

EPISTLE. *Heb. xi.* COMMON, *p. cii.*

GRADUAL. *Pf. 132.* Behold how good and delightful it is for brethren to live in peace. *V.* It is like the perfumed oil which from the head came down all over the beard of *Aaron*.

TRACT. They that sow. COMMON, *p. xciv.*—  
GOSPEL. *Luke vi. ib. p. xcvi.*

OFFERTORY. *Pf. 31.* Rejoice in the Lord, and be in transports of joy, O you righteous; and be glad, you upright of heart.

### S E C R E T.

**M**ercifully, O Lord, look on the sacrifice which we offer thee; and grant, by the intercession of thy Martyrs, that it may increase our devotion, and avail to our salvation. Thro'.

COMMUNION. *Matt. 12.* Whoever shall do the will of my Father, who is in heaven; the same is my brother, sister, and mother, saith the Lord.

POSTCOMMUNION. *Quasumus.*

**W**E beseech thee, O Almighty God, that we may one day receive the effects of that salvation, of which we have taken the pledge in these mysteries. Thro'.



### XII.

St. GREGORY the GREAT, Pope and Doctor. *A Double.*

### V E S P E R S.

*All as in the* COMMON, *p. ciii. at the MAGNIFICAT. Anth. O excellent, ib. p. cxiii.* PRAYER. Collect at Mass.

### M A S S.

INTROIT. O ye priests of God. COMMON, *p. lxxxiii.*

March 17. St. P A T R I C K. 215

COLLECT. *Deus, qui animæ.*

O God, who hast rewarded the soul of blessed *Gregory*, thy servant, with eternal bliss; mercifully grant, that we, who are oppressed by the weight of our sins, may, by his intercession, find relief. Thro'

EPISTLE. 2 *Tim.* iv. COMMON, p. cxiv.

GRADUAL. *Pf.* cix.

|                             |                                |
|-----------------------------|--------------------------------|
| The Lord hath sworn,        | Juravit Dominus, &             |
| and he will not repent:     | non pænitebit eum: tu          |
| thou art a priest for ever  | es sacerdos in æternum         |
| according to the order of   | secundum ordinem <i>Mel-</i>   |
| <i>Melchisedech. V.</i> The | <i>chisedech. V.</i> Dixit Do- |
| Lord said to my Lord: Sit   | minus Domino meo:              |
| thou on my right hand.      | Sede à dextris meis.           |

TRACT. Blessed is the man. COMMON, p. lxxxiv.

GOSPEL. *Matt.* v. *ib.* p. cxv. OFFERTORY. My truth, *ib.* p. cxii.

S E C R E T.

Grant, we beseech thee, O Lord, that, by the intercession of blessed *Gregory*, this sacrifice may be of benefit to us, by the offering of which thou wast pleased to cancel the sins of the whole world. Thro'.

COMMUNION. This is the faithful. COMMON, p. cxvi.

POSTCOMMUNION. *Deus, qui beatum.*

O God, who didst equal blessed *Gregory* thy Bishop in merits with the rest of thy saints, mercifully grant, that, as we celebrate his memory, so we may also follow his example. Thro'.

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XVII.

St. P A T R I C K, Confessor and Bishop. A  
*Semidouble.*

At V E S P E R S.

The COMMEMORATION. *Anth.* O Priest and Bishop. *V.* The Lord loved. COMMON, p. cv.  
PRAYER. Collect at Mass.

## MASS.

INTROIT. The Lord settled. *With the rest, as in the COMMON, p. cvi. except:*

COLLECT. *Deus, qui.*

O God; who wast pleased to send blessed *Patrick*, thy Bishop and Confessor, to preach thy glory to the *Gentiles*: grant, by his merits and prayers, that we may, through thy grace, be enabled to keep thy commandments. Thro'.



## XIX.

St. JOSEPH, Confessor. *A Double of the second Rank.*

## I. VESPER S.

The PSALMS as on Sundays, p. xli. except the last, which is: Ps. 116. Laudate Dominum omnes. COMMON, p. lxxviii.

*Anth.* *Jacob* begot *Joseph* the husband of *Mary*, of whom was born *Jesus*, who is called the *Christ*.

*Anth.* The angel *Gabriel* was sent by God to a virgin espoused to a man of the house of *David*, whose name was *Joseph*, and the name of the virgin was *Mary*.

*Anth.* When *Mary* the mother of *Jesus* was espoused to *Joseph*, before they had been together, she was found to be with child by the Holy Ghost.

*Anth.* Her husband *Joseph* being a righteous

*Ant.* *Jacob* autem genuit *Joseph* virum *Mariæ*, de qua natus est *Jesus*, qui vocatur *Christus*.

*Ant.* Missus est angelus *Gabriel* à Deo ad virginem desponsatam viro, cui nomen erat *Joseph*, de domo *David*, & nomen virginis *Maria*.

*Ant.* Cum esset desponsata mater *Jesu Maria Joseph*, antequam convenirent, inventa est in utero habens de spiritu tuo.

*Ant.* *Joseph* vir ejus, cum esset justus, & nollet

man, and not willing to expose her, intended to put her away privately.

*Ant.* The angel of the Lord appeared to *Joseph*, saying: *Joseph*, son of *David*, fear not to take *Mary* thy wife: for that which is conceived in her, is of the Holy Ghost: she shall bring forth a son, and thou shalt call his name *Jesus*.

eam traducere, voluit occultè dimittere eam.

*Ant.* Angelus Domini apparuit *Joseph* dicens: *Joseph*, fili *David*, noli timere accipere *Mariam* conjugem tuam: quod enim in ea natum est, de Spiritu Sancto est: pariet autem filium, & vocabis nomen ejus *Jesus*.

LITTLE CHAPTER. *Prov.* xxviii.  
THE faithful man shall be much praised, and he that is the guardian of the Lord, shall be glorified.

H Y M N.

LET heav'ns bright  
host thy praise proclaim,

And Christian Quires  
resound the same,  
*Joseph* in chasteft wed-  
lock tied,  
To th' ever-Vir-  
gin-Bride.

Thy pregnant comfort  
breaks thy rest,  
And anxious doubts dis-  
turb thy breast:  
Till th' Angel thy suspi-  
cion heals,  
And God, made  
man, reveals.

Thy arms embrace  
thy new-born Lord;  
With him thou st'ist  
from *Herod's* sword;  
VOL. II.

TE, *Joseph*, cele-  
brent agmina cœ-  
litum,

Tecuncti resonent Chri-  
stiadum chori,  
Quiclarus meritis, junc-  
tus es inclytæ  
Casto sœdere Vir-  
gini.

Almo cum tumidam  
germine conjugem  
Admirans, debio tan-  
geris anxius,  
Afflatu superi flaminis  
Angelus  
Conceptum pus-  
rum docet.

Tu natum Dominum  
stringis, ad exteras  
*Ægypti* profugum tu se-  
queris plagas:

T



Him three days lost thou  
find'st again,  
And joy succeeds  
thy pain.

In th' other world have  
saints their bliss,  
And wear the palms de-  
serv'd in this ;

Thou crown'd with  
greater happiness,  
On earth dost God  
possess.

Pardon our sins, great  
One and Three,

Let *Joseph's* prayers  
bring us to thee ;

Where we may sing loud  
hymns of praise.

For endless years  
and days. *Amen.*

*V.* He appointed him  
Lord of his house. *R.*  
And chief over all he  
had.

*Amissum Salymis quæris,  
& invenis,*

*Miscens gaudia fle-  
tibus.*

*Post mortem reliquos  
mors pia consecrat,*

*Palmasque emeritos  
gloria suscipit :*

*Tu vivens, superis par,  
frueris, Deo,*

*Mira sorte beatior.*

*Nobis, summa Trias,  
parce precantibus*

*Da Joseph meritis fidera  
scandere :*

*Ut tandem liceat nos tibi  
perpetim*

*Gratum promere  
canticum. Amen.*

*V. Constituit eum Do-  
minum domus sue. R.*

*Et principem omnis pos-  
sessionis sue.*

### At the MAGNIFICAT.

*Antb.* *Joseph* rising  
from sleep, did as the  
angel of the Lord com-  
manded him, and took  
his wife.

*Ant.* *Exurgens Joseph*  
*à somno fecit, sicut præ-  
cepit ei angelus Domini,  
& accepit conjugem  
suam.*

PRAYER. Collect at Mass.

MASS.

INTROIT. The righteous man. COMMON,  
p. cxx.

COLLECT. *Sanctissima.*

**G**Rant, we beseech thee, O Lord, that the merits  
of the spouse of thy most holy Virgin-mother  
may be assisting to us ; and what we cannot ob-

tain through our own weakness, may it be granted to us by his prayers. Who livest.

LESSON. *Ecclus.* 45. COMMON, p. cxxix.  
GRADUAL, *ib.* TRACT. Blessed is the man, *ib.*  
p. cvii.

G O S P E L. *Matt.* i. 18.

**W**Hen *Mary* the Mother of *Jesus* was espoused to *Joseph*, before they came together, she was found with child by the Holy Ghost. And *Joseph* her husband being a righteous man, and unwilling to expose her, thought secretly to dismiss her. But while he was thinking on these things, behold an angel of the Lord appeared to him in his sleep, saying: *Joseph*, son of *David*, fear not to take *Mary* thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name *Jesus*: for he shall save his people from their sins.

OFFERTORY. My truth. COMMON, p. cxii.

S E C R E T.

**W**E pay thee, O Lord, the homage we owe, humbly beseeching thee, to preserve in us thy gifts, by the prayers of blessed *Joseph* the husband of the Mother of our Lord *Jesus Christ*, thy Son, on whose festival we offer thee this sacrifice of praise. Thro' the same.

C O M M U N I O N.

|                                       |                                        |
|---------------------------------------|----------------------------------------|
| <i>Joseph</i> , son of <i>David</i> , | <i>Joseph</i> , fili <i>David</i> , ne |
| fear not to take <i>Mary</i>          | timeas accipere <i>Mariam</i>          |
| thy wife: for that which              | conjugem tuam: quod                    |
| is conceived in her, is               | enim in eâ natum est, de               |
| of the Holy Ghost.                    | Spiritu Sancto est.                    |

P O S T C O M M U N I O N. *Adesto.*

**H**ear us, O merciful God, and vouchsafe, by the intercession of blessed *Joseph*, thy Confessor, to preserve in us, what thou hast bestowed upon us. Thro'.

## II. VESPERS.

PSALMS, as in the first VESPERS, p. 216.

*Anth.* **T**HE parents of *Jesus* went every year to *Jerusalem*, on the solemn feast of the *Passover*.

*Anth.* When they returned, the child *Jesus* remained in *Jerusalem*, and his parents did not know it.

*Anth.* They not finding *Jesus*, returned back to *Jerusalem*, seeking him: and after three days they found him sitting in the temple in the midst of the Doctors, hearing them, and asking them questions.

*Anth.* His mother said to him: Son, why hast thou done so to us? Behold thy father and I have sought thee with sorrow.

*Anth.* *Jesus* went down with them, and came to *Nazareth*, and was subject to them.

*The LITTLE CHAPTER and HYMN as in the first VESPERS, p. 217.*

*V.* Glory and riches are in his house. *R.* And his righteousness abideth for ever and ever.

*Ant.* **I**Bant parentes *Jesus* per omnes annos in *Jerusalem*, in die solemnī *Paschæ*.

*Ant.* Cum redirent, remansit puer *Jesus* in *Jerusalem*, & non cognoverunt parentes ejus.

*Ant.* Non invenientes *Jesus*, regressi sunt in *Jerusalem*, : requirentes eum: & post triduum invenerunt illum in templo sedentem in medio Doctorum, audientem, & interrogantem eos.

*Ant.* Dixit mater ejus ad illum: Fili, quid fecisti nobis sic? Ecce pater tuus, & ego dolentes, quærebamus te.

*Ant.* Descendit *Jesus* cum eis, & venit *Nazareth*, & erat subditus illis.

*V.* Gloria & divitiæ in domo ejus. *R.* Et justitia ejus manet in sæculum sæculi.

*At the MAGNIFICAT.*

*Anth.* Behold the faithful and prudent servant,

*Ant.* Ecce fidelis servus & prudens, quem

*March 21, 25. St. BENEDICT, &c. 221*

whom the Lord placed constituit Dominus super  
over his family. per familiam suam.

PRAYER. Collect at Mass.



XXI.

St. BENEDICT, Abbot. *A Double.*

*All the Office as in the COMMON, p. cxxiii.*



XXV.

The ANNUNCIATION of the B. V. MARY.

*A Double of the second Rank.*

L V E S P E R S.

PSALMS as in the COMMON, p. lxii.

*Anth.* **T**HE angel  
Gabriel was  
sent to Mary, a virgin  
espoused to Joseph.

*Anth.* Hail Mary, full  
of grace, the Lord is  
with thee: blessed art  
thou amongst women.

*Anth.* Fear not, Ma-  
ry, thou hast found fa-  
vour with the Lord: be-  
hold thou shalt con-  
ceive, and bring forth a  
son.

*Anth.* The Lord will  
give him the throne of  
his father David, and he  
shall reign for ever.

*Anth.* Behold the  
handmaid of the Lord:

*Ant.* **M**issus est Ga-  
briel angelus  
ad Mariam, virginem  
desponsatam Joseph.

*Ant.* Ave Maria, gra-  
tiâ plena, Dominus te-  
cum: benedicta tu in  
mulieribus.

*Ant.* Ne timeas, Ma-  
ria, invenisti gratiam  
apud Dominum: ecce  
concipies & paries fi-  
lium.

*Ant.* Dabit ei Domi-  
nus sedem David patris  
ejus, & regnabit in æter-  
num.

*Ant.* Ecce ancilla  
Domini: fiat mihi se-

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be it to me according to cundum verbum tuum.  
thy word.

*The LITTLE CHAPTER. Isaiab vii.*

**B**Ehold a virgin shall conceive, and bring forth  
a son, and his name shall be called *Emma-  
nuel*. He shall eat butter and honey, that he may  
know how to refuse evil, and chuse good.

HYMN. Hail God's bright Mother. COMMON,  
p. lxvi.

*V. Hail Mary, full of* *V. Ave Maria, gratia*  
*grace. R. The Lord is* *plena. R. Dominus to-*  
*with thee.* *cum.*

*At the MAGNIFICAT.*

*Anth.* The Holy Ghost *Ant.* Spiritus Sanctus  
shall descend upon thee, in te descendet, *Maria,*  
O *Mary,* and the power & virtus Altissimi obum-  
of the Most High shall brabit tibi.  
overshadow thee.

PRAYER. Collect at Mass.

M A S S.

INTROIT. All the rich of the people. COM-  
MON, p. cxxxviii.

COLLECT. *Deus, qui de beatæ.*

**O** God, who wast pleased that thy word, when  
the angel delivered his message, should take  
flesh in the womb of the blessed Virgin *Mary*: give  
ear to our humble petitions, and grant: that we,  
who believe her to be truly the Mother of God,  
may be helped by her prayers. Thro' the same.

LESSON. *If. vii. 10, 16.*

**I**N those days: The Lord spoke to *Achaz* saying:  
Ask thee a sign of the Lord thy God, either  
unto the depth of hell, or unto the heavens above.  
And *Achaz* said: I will not ask, and I will not  
tempt the Lord. And he said: Hear ye there-  
fore, O house of *David*: is it not enough for you

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to be troublesome to men; but you must be troublesome to my God also? Therefore the Lord himself shall give you a sign. Behold a Virgin shall conceive, and bear a Son, and his name shall be called *Emmanuel*. He shall eat<sup>a</sup> butter and honey, that he may know to refuse evil, and to choose good.

GRADUAL. Grace is spread. COMMON, *p.* cxlv.  
TRACT. Hear, O daughter, *ib.* *p.* cxxxvi.

G O S P E L. *Luke i. 26, 38.*

*AT that time:* The Angel *Gabriel* was sent from God to a city of *Galilee*, called *Nazareth*, to a virgin espoused to a man, whose name was *Joseph*, of the house of *David*: and the virgin's name was *Mary*. And the Angel being come in, said to her: Hail, full of grace, the Lord is with thee: blessed art thou amongst women. And when she had heard *this*, she was troubled at his words, and thought with herself, what manner of salutation this should be. And the Angel said to her: Fear not, *Mary*, for thou hast found favour with God. Behold thou shalt conceive in thy womb, and shalt bring forth a Son; and thou shalt call his name *JESUS*. He shall be great, and shall be called the Son of the Most High; and the Lord God shall give unto him the throne of *David*, his father; and he shall reign in the house of *Jacob* for ever, and of his reign there shall be no end. And *Mary* said to the Angel: How shall this be, since I know not man? And the Angel answering, said to her: The Holy Ghost shall come down upon thee, and the power of the Most High shall overshadow thee. And therefore the Holy one, who shall be born of thee, shall be call-

<sup>a</sup> Expl. *Butter and honey, or rather cream and honey, was the first food given to children; and the meaning is, that Christ should be as really a man, as he was God, the true Emmanuel, or the Person, in whom the divine nature should be united to that of man.*

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 ed the Son of God. And behold thy cousin *Elizabeth*, she hath also conceived a son in her old age ; and this is the sixth month with her, who is called the barren woman ; for with God nothing shall be impossible. And *Mary* said : Behold *I am* the handmaid of the Lord : be it unto me according to thy word. CREDO.

#### OFFERTORY. *Luke i.*

|                             |                            |
|-----------------------------|----------------------------|
| Hail, <i>Mary</i> , full of | Ave, <i>Maria</i> , gratia |
| grace, the Lord is with     | plena, Dominus tecum :     |
| thee : blessed art thou     | benedicta tu in mulieri-   |
| amongst women ; and         | bus ; & benedictus fruc-   |
| blessed is the fruit of thy | tus ventris tui.           |
| womb.                       |                            |

#### S E C R E T.

**S**Trengthen, we beseech thee, O Lord, in our souls, the mysteries of the true faith : that we, who confess him, that was conceived of a virgin, to be true God, and true man, may, by the power of his saving resurrection, deserve to come to eternal joys. Thro' the same.

PREFACE. On the annunciation. ORDINARY,  
*p. xxiv.*

#### COMMUNION. *If. vii.*

|                                   |                               |
|-----------------------------------|-------------------------------|
| Behold a Virgin shall             | Ecce Virgo concipiet,         |
| conceive, and bring forth         | & pariet Filium : & vo-       |
| a Son : and his name              | cabitur nomen ejus <i>Em-</i> |
| shall be called <i>Emmanuel</i> . | <i>manuel.</i>                |

#### POSTCOMMUNION. *Gratiam tuam.*

**P**OUR forth, we beseech thee, O Lord, thy grace into our hearts, that we, who, by the message of an Angel, have known the incarnation of thy Son, the *Christ*, may, by his passion and cross, come to the glory of his resurrection. Thro' the same.

#### II. V E S P E R S.

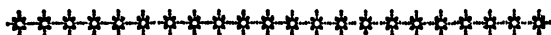
*All as in the first VESPERS, p. 221, except :*

April 2. St. FRANCIS. 225

At the MAGNIFICAT.

|                                                                                                                                   |                                                                                                                      |
|-----------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------|
| <i>Anth.</i> The Angel Gabriel spoke to Mary, saying: Hail, full of grace, the Lord is with thee; blessed art thou amongst women. | <i>Ant.</i> Gabriel Angelus locutus est Mariæ, dicens: Ave, gratiâ plena, Dominus tecum; benedicta tu in mulieribus. |
|-----------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------|

PRAYER. Collect at Mass.



The FEASTS of APRIL.

II.

St. FRANCIS of PAULA, Confessor. *A Double.*

V E S P E R S.

*All as in the COMMON, p. cxvii.* PRAYER.  
Collect at Mass.

M A S S.

INTROIT. The righteous man. *With the rest.*  
COMMON, p. cxx. *except:*

COLLECT. *Deus, humilium.*

**O** God, who exaltest the humble, and didst raise blessed *Francis* to the glory of thy saints; grant, we beseech thee, that, thro' his merits, and by following his example, we may happily obtain those rewards, which thou hast promised to the humble. Thro'.

EPISTLE. *Phil. iii. 7.* COMMON, p. cxxii.

S E C R E T.

**M**AY the offerings, O Lord, of thy devout people, which we lay on thy altars, be pleasing to thee, and advantageous to us, by the merits of blessed *Francis*. Thro'.

POSTCOMMUNION. *Sumpta, Domine.*

**M**AY the heavenly sacraments, O Lord, which we have received, procure for us, by the



226 *St. ISIDORE, &c. April 4, 5, 11.*

intercession of blessed *Francis*, thy Confessor, all necessary helps, both for this life and that which is to come. Thro'.

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IV.

*St. ISIDORE, Bishop, Confessor, and Doctor.*  
*A Double.*

V E S P E R S.

*As in the COMMON, p. ciii. At the MAGNIFICAT. Anth. O excellent Doctor, ib. p. cxiii. PRAYER. Deus, qui populo, ib. p. cxiv.*

M A S S.

*All as in the COMMON of DOCTORS, p. cxiv.*

\*\*\*\*\*

V.

*St. VINCENT FERRERIUS, Confessor.*  
*A Double.*

V E S P E R S.

*As in the COMMON, p. cxvii. PRAYER. Collect at Mass.*

M A S S.

INTROIT. The mouth of the righteous man.  
*With the rest. COMMON, p. cxviii. except :*

COLLECT. *Deus, qui Ecclesiam.*

**O** God, who wast pleased to illustrate thy Church by the virtues and preaching of blessed *Vincent*, thy Confessor; grant us, thy servants, that we may be both instructed by his example, and by the assistance of his prayers be delivered from all evil. Thro'.

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XI.

*St. LEO, Pope, Confessor, and Doctor. A Double.*

V E S P E R S.

*As in the COMMON, p. ciii. At the MAGNIFICAT. Anth. O excellent, ib. p. cxiii. PRAYER. Deus, qui populo, ib. p. cxiv.*

**April 13, 14. St. HERMENEGILDUS. 227**

**M A S S.**

**INTROIT.** He opened. *With the rest.* COMMON, p. cxiv. *except:*

**LESSON.** *Ecclus. xxxix.* COMMON, p. cxvi.—  
**And GOSPEL.** *Matt. xvi. as above,* p. 205.



**XIII.**

**St. HERMENEGILDUS, Martyr. A**  
*Semidouble.*

**At V E S P E R S.**

**The COMMEMORATION.** *Anth.* This saint. *V.* Thou hast crowned. COMMON, p. lxxix. **PRAYER.** Collect at Mass.

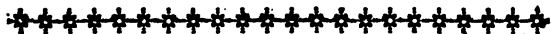
**M A S S.**

**INTROIT.** The righteous man. *With the rest.* COMMON, p. lxxxv. *except:*

**COLLECT.** *Deus, qui beatum.*

**O** God, by whose holy spirit blessed *Hermenegildus*, thy Martyr, was taught to despise an earthly crown for an eternal one: grant, we beseech thee, that, by his example, we may learn to contemn the things of this world, and fix our hearts on those more valuable goods of the next. Thro'.

**GOSPEL.** *Luke xiv.* COMMON, p. lxxxix.



**XIV.**

**SS. TIBURTIUS, VALERIAN, and MAXI-**  
**MUS, Martyrs.**

**At V E S P E R S.**

**The COMMEMORATION.** *Anth.* For to them. *V.* Rejoice. COMMON, p. xcii. **PRAYER.** Collect at Mass.

*At MASS.*COLLECT. *Præsta, quæsumus.*

**G**Rant, we beseech thee, O Almighty God, that we, who solemnize the festivals of thy holy Martyrs, *Tiburtius, Valerian, and Maximus*, may likewise imitate their virtues. Thro'.

## S E C R E T.

**W**E beseech thee, O Lord, that the sacrifice we offer thee in honour of the birth-day of thy Martyrs, may loose the bonds of our sins, and procure us the gifts of thy mercy. Thro'.

POSTCOMMUNION. *Sacro munere.*

**B**Eing filled by thy heavenly gifts, we humbly beseech thee, O Lord, that what we perform, as a homage due to thee, may avail to our salvation. Thro'.



## XVII.

St. ANACETUS, Pope and Martyr.

*At VESPERS.*

*The COMMEMORATION. Anth. This saint. V. Thou hast crowned. COMMON, p. lxxix. PRAYER. Deus, qui nos beati, ib. p. lxxxiii.*

*At MASS.*

COLLECT. Deus, qui nos beati. COMMON, p. lxxxiii. *With the SECRET and POSTCOMMUNION following.*

*The BLESSING*

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## *The* BLESSING *of the* WATER.

### INSTRUCTION.

**T**HE use of water among mankind, whenever they had a mind to expiate their faults, to renew their solemn engagements, or to enter upon exercises of piety and religion, is one of those universal practices every where found, where there are any footsteps of an outward worship remaining. It was no invention of the heathen nations, but a practice that came to them by primitive tradition from our first father *Adam* after his fall, as an acknowledgment of being defiled with sin, and expressive of that purity with which we ought to approach God. It was continued by *Moses* among other primitive practices preparatory to sacrifice; and is still found at the entrance of our Churches; and the sprinkling therewith is the beginning of our sacrifice on the solemn appointed day of rest. Salt is mixt with the water to keep it sweet, and the one and the other are solemnly *consecrated*, that is to say, are withdrawn from all profane uses, to be applied only to those of religion. The Church attributes no supernatural effect to this sanctified water, but what it may please God to grant to it, in order to shew the force of the prayers of his Church, or to recompense the faith of such as use it with the respect due to what hath been consecrated and set apart for the uses of religion. The faithful therefore are to receive this sprinkling of water with great humility, and a sorrow for their sins, reciting the 50th *Psalms* in whole or in part: And afterwards to take some of the water home with them to use with faith and piety, according to the intention of the Church, at getting up, and going to bed; in storms of thunder

## ii      *The* B L E S S I N G

and lightning; in the time of temptation and sickness.

*V.* Our help is in the      *V.* Adjutorium nos-  
name of the Lord.      trum in nomine Domini.

*R.* Who made both      *R.* Qui fecit cœlum  
heaven and earth.      & terram.

### *The* EXORCISM \* of the SALT.

**I** Exorcise thee, O creature of salt, by the living God, by the true God, by the holy God; by that God, who, by the prophet *Elizeus*, commanded thee to be cast into the water to cure the barrenness thereof; that thou may'st, by this exorcism, become beneficial to the faithful, and healthful to body and soul to all, who make use of thee; and that in what place soever thou shalt be sprinkled, all the illusions, and wickedness, and crafty wiles of *Satan* may be chased away, and depart from that place; as also every unclean spirit, commanded in his name, who is to come to judge the living and the dead, and the world by fire. *R. Amen.*

Let us pray. *Immensam.*

**O** Almighty and everlasting God, we most humbly implore thy infinite mercy to vouchsafe to bless and sanctify this thy creature of salt, which thou madest for the use of mankind, that it may be to all, who take it, health both of body and soul: And that whatsoever shall be touched, or sprinkled therewith, may be freed from all uncleanness, and all assaults of wicked spirits. Thro' our Lord *Jesus Christ* thy son, who liveth and reigneth with thee, in the unity of the Holy Ghost, God world without end. *R. Amen.*

### *The* EXORCISM of the WATER.

**I** Exorcise thee, O creature of water, in the name of God the Father almighty; and in the name of *Jesus*

\* Expl. By exorcism is meant a form of adjuration, or a religious ceremony, by which evil and malignant spirits are driven away.

Of the W A T E R. iii

*Jesus Christ* his son, our Lord ; and by the power of the Holy Ghost ; that thou may'st by this exorcism receive efficacy to chase away all the power of the enemy, and be enabled to cast him out, and put him to flight together with his Apostate Angels, by the power of the same *Jesus Christ* our Lord, who is to come to judge the living and the dead, and the world by fire. R. *Amen.*

Let us pray. *Deus qui ad salutem.*

**O** God, who, for the benefit of mankind, makest use of the element of water in the greatest sacraments, mercifully hear our prayers, and impart the virtue of thy blessing to this element prepared by various purifications: That, this thy creature, made use of in thy mysteries, may receive the effects of thy divine favour for the chasing away Devils, and curing diseases: And that whatsoever shall be sprinkled with this water in the houses or places of the faithful, may be freed from all uncleanness, and delivered from hurt: Let no pestilential spirit reside there, nor any infectious air: Let all the snares of our secret enemies be removed: And may whatever is contrary to the safety and repose of the inhabitants of that place, be put to flight by the sprinkling of this water: That the welfare we seek by calling on thy name, may be secured from all assaults. Thro'. R. *Amen.*

*At the mixing the Salt with the Water.*

May this salt and water be mixed together in the name of the Father, and of the Son, and of the Holy Ghost. R. *Amen.*

|                              |                      |
|------------------------------|----------------------|
| V. May the Lord be with you. | V. Dominus vobiscum. |
|------------------------------|----------------------|

|                         |                        |
|-------------------------|------------------------|
| R. And with thy spirit. | R. Et cum spiritu tuo. |
|-------------------------|------------------------|

Let us pray. *Deus invicta.*

**O** God, the author of invincible power, king of an empire that cannot be overcome, and ever magnificently triumphant; who restrainest the forces of the adverse power; who defeatest the fury of the roaring enemy; who, by thy might, conquereſt his malicious assaults: We beseech and pray thee, O Lord, with fear and humility, that thou wouldst look with a favourable countenance on this creature of salt and water, enlighten it with thy goodness, and sanctify it with the dew of thy bounty: That where-soever it is sprinkled, by the invocation of thy holy name, all infestation of the unclean spirit, all fear of the venomous serpent may be chased away: And the presence of thy holy spirit be always with us, who implore thy mercy. *Thro'. R. Amen.*

*At the Sprinkling.*

*Anth.* Thou shalt sprinkle me, O Lord, with hyssop<sup>b</sup>, and I shall be clean: Thou shalt wash me, and I shall be whiter than snow.

*Pf.* 50. Have mercy on me, O God, according to thy great mercy.

*V.* Glory.

*Anth.* Thou shalt sprinkle.

*V.* Shew us, O Lord, thy mercy.

*R.* And grant us thy salvation.

*V.* O Lord, hear my prayer.

*R.* And let my cry come unto thee.

*Ant.* Asperges me, Domine, hyssopo, & mundabor: Lavabis me, & super nivem dealbaber.

*Pf.* Miserere mei Deus, secundum magnam misericordiam tuam.

*V.* Gloria.

*Ant.* Asperges me.

*V.* Ostende nobis, Domine, misericordiam tuam.

*R.* Et salutare tuum da nobis.

*V.* Domine exaudi orationem meam.

*R.* Et clamor meus ad te veniat.

*V.* May

<sup>b</sup> Expl. Hyssop was used by the Jews as a sprinkler, to throw, on such as were unclean, water mixt with the ashes of the victim.

## Of the WATER. v

*V.* May the Lord be with you. *V.* Dominus vobiscum.

*R.* And with thy spirit. *R.* Et cum spiritu tuo:

Let us pray. *Exaudi nos.*

**H**EAR us, O holy Lord, almighty Father, eternal God, and vouchsafe to send thy holy Angel from heaven, to guard, cherish, protect, visit, and defend all that are assembled in this place. Thro' *Christ* our Lord. *R. Amen.*



### The BLESSING of the BREAD <sup>b</sup>.

*V.* **O**UR help is in the name of the Lord. *V.* **A**djutorium nostrum in nomine Domini.

*R.* Who made both heaven and earth. *R.* Qui fecit coelum & terram.

*V.* May the Lord be with you. *V.* Dominus vobiscum.

*R.* And with thy spirit. *R.* Et cum spiritu tuo.

Let us pray. *Domine Jesu.*

**O** Lord *Jesus Christ*, the bread of Angels, the living bread of eternal life, vouchsafe to bless this bread, as thou blessedst the five loaves in the desert: That all that taste thereof, may receive from thence health of body and soul. Who livest and reignest world without end. *R. Amen.*



### The EXHORTATION or PRÔNE <sup>c</sup>.

**W**E are assembled, Christian souls, on this sacred and solemn appointed day of rest,

a 3

by

<sup>b</sup> At the Parish-Mass slices of bread, cut into little pieces, are blessed, and distributed to the faithful in token of communion and charity. The\* (I know not for what reason) this ceremony is not used at present in England, as I mentioned the blessed bread in the introductory discourse, I thought it would not be amiss to set down the form of blessing it.

<sup>c</sup> The prayers, publications, and familiar instructions used at the Parish.



## vi *The* EXHORTATION.

by the orders of our mother the Catholick Church, to assist at the holy sacrifice of the Mass, and to offer our hearts to Almighty God, thank him for the blessings he hath bestowed upon us from the moment of our birth, and particularly the past week; and to humbly beseech him to continue the same favours, and to assist us by his holy grace in all our actions.

And in as much as charity, and the Christian religion, oblige us, particularly in these publick assemblies, to join together in prayer to Almighty God, to beg of him, whatever may be necessary for our neighbour, and ourselves, either with regard to soul or body; let me exhort you to offer, with attention and devotion, this great sacrifice to Almighty God, as an homage due to him, and in acknowledgment of his supreme power and dominion over you and all things; in satisfaction for the sins of the whole world, and your own in particular; in thanksgiving for all blessings received, and to beg of him a continuance of the same: As likewise for the peace and exaltation of the holy Catholick Church, the propagation of the Christian faith, the extinction of schisms, the conversion of hereticks and unbelievers: For our holy father Pope *N.* for all Bishops and Pastors of the Church, especially for our Bishop *N.* the Prelate of this district, and all that have care of souls under him; that God may give them all the spirit of knowledge, prudence, and charity, to announce faithfully his word, and edify by their lives and conversation.

And as *St. Paul* commands us to pray for Kings and Princes, and such as are in high stations, we

will  
*Parish-Mass, on Sundays, beyond Sea, either immediately after the Gospel, or before the Lavabo, are called in France the Prône, from a Greek word signifying the Nave of the Church, the place where they are read to the people. There is some variety in them in different Churches; and as I mentioned them in the introductory discourse, I thought it would not be disagreeable to the faithful to present them with the form of one abridged for their instruction.*

## The EXHORTATION. vii

will offer our prayers to God for the King of these realms, and all the Royal Family, [for the Lord of this Manor] for all Magistrates and Officers of justice, that it may please God to give them all his holy spirit, and the gift of strength to maintain us in peace and quiet, and duly administer justice. In a word, I exhort you to pray for the perseverance of the good, the conversion of sinners, for women with child, for all the sick, for the fruits of the earth, and all the necessities of this congregation; and particularly for *N.* who hath a confidence in, and desires to be recommended to your pious prayers.

Let us therefore say for these intentions the 122d *Psal.*

**T**O thee have I lifted up my eyes,\* **A**D te levavi oculos meos,\* qui habitas in cœlis.

Behold as the eyes of servants\* are on the hands of their masters:

As the eyes of a handmaid are on the hands of her mistress:\* So are our eyes *lifted up* to the Lord our God, until he hath mercy on us.

Have mercy on us, O Lord, have mercy on us:\* For we are filled with contempt exceedingly.

For our soul is exceedingly filled:\* We are a reproach to the rich, and a scoff to the proud.

*V.* Glory.

Lord have mercy on

*Ecce sicut oculi servorum,\* in manibus Dominorum suorum:*

*Sicut oculi ancillæ in manibus dominæ suæ:\**  
*Ita oculi nostri ad Dominum Deum nostrum, donec misereatur nostri.*

*Miserere nostri, Domine, miserere nostri:\**  
*Quia multum repleti sumus despectione.*

*Quia multum repleta est anima nostra:\**  
*Opprobrium abundantibus, & despectio superbis.*

*V.* Gloria.

Kyrie eleison. *Christus.*

# viii *The* EXHORTATION.

us. *Christ* have mercy *ſe* eleiſon. Kyrie eleiſon.  
on us. Lord have mercy ſon.  
on us.

Our Father.

*V.* And lead us not into temptation.

*R.* But deliver us from evil. *Amen.*

*V.* Save thy ſervants, O Lord.

*R.* Who put their truſt in thee, O my God.

*V.* Be to us, O Lord, a tower of ſtrength.

*R.* From the face of the enemy.

*V.* May peace be on thy ramparts.

*R.* And plenty within thy walls.

*V.* O Lord, hear.

*R.* And let my cry.

*V.* May the Lord be with you.

*R.* And with thy ſpirit.

*V.* Et ne nos inducas in tentationem.

*R.* Sed libera nos à malo. *Amen.*

*V.* Salvos fac ſervos & ancillas tuas, Domine.

*R.* Deus meus ſperantes in te.

*V.* Eſto nobis, Domine, turris fortitudinis.

*R.* A facie inimici.

*V.* Fiat pax in virtute tua.

*R.* Et abundantia in turribus tuis.

*V.* Domine, exaudi.

*R.* Et clamor meus.

*V.* Dominus vobiscum.

*R.* Et cum ſpiritu tuo.

Let us pray. *Deus refugium.*

**O** God our refuge and ſtrength, fountain of all goodneſs, mercifully give ear to the ſervent prayers of thy Church, and grant, that what we aſk with faith, we may effectually obtain. Thro'.

Laſtly, ſince the Scripture teſtifieth, and the Church teacheth, that it is a holy and ſalutary thought to pray for the ſouls of the faithful departed; we will pray in particular for thoſe of our parents, relations, friends and benefactors, and ſuch of this congregation as are gone before us (and eſpecially for the ſoul of *N.* for whom Maſs will be ſaid

## The EXHORTATION. ix

on *N.* next) and in general for the souls of all faithful departed, that by our prayers they may have refreshment and comfort.

Let us say for these souls the 129th *Psalm*.

FROM the deep I  
cried out to thee,  
O Lord: \* Lord, hear my

Let thine ears be at-  
tended \* to the voice of  
petition.

For thou shouldst ob-  
serve iniquities, O Lord: \*  
, who shall stand

For with thee is pro-  
pitiatio: \* And because  
of thy law I have waited  
for thee, O Lord.

My soul hath relied  
on thy word: \* My soul  
hoped in the Lord.  
From the morning  
even until night: \*  
*Israel* hope in the

For with the Lord  
is his mercy: \* And  
in him there is a plen-  
tiful redemption.

And he himself shall  
redeem *Israel* \* from all  
iniquities.

Eternal rest \* grant to  
them, O Lord.

And may a perpetual  
light shine upon them.

DE profundis clama-  
vi ad te, Domine: \*  
Domine, exaudi vocem  
meam.

Fiant aures tuæ inten-  
dentes, \* in vocem depre-  
cationis meæ.

Si iniquitates obser-  
vaveris, Domine: \* Do-  
mine, quis sustinebit ?

Quia apud te propiti-  
atio est: \* Et propter le-  
gem tuam sustinui te,  
Domine.

Sustinuit anima mea  
in verbo ejus: \* Speravit  
anima mea in Domino.

A custodiâ matutinâ  
usque ad noctem: \* Spe-  
ret *Israel* in Domino.

Quia apud Dominum  
misericordia: \* Et copi-  
osa apud eum redemp-  
tio.

Et ipse redimet *Isra-  
el*, \* ex omnibus iniquita-  
tibus ejus.

Requiem æternam \*  
dona eis, Domine.

Et lux perpetua \* lu-  
ceat eis.

V. May

## x      *The* O R D I N A R Y

*V.* May they rest in peace.

*R. Amen.*

*V.* O Lord, hear my prayer.

*R.* And may my cry come unto thee.

*V.* May the Lord be with you.

*R.* And with thy spirit.

*V.* Requiescant in pace.

*R. Amen.*

*V.* Domine, exaudi orationem meam.

*R.* Et clamor meus ad te veniat.

*V.* Dominus vobiscum.

*R.* Et cum spiritu tuo:

Let us pray. *Fidelium.*

**O** God, the creator and redeemer of all the faithful, grant thy servants remission of all their sins: That by pious supplications they may obtain that pardon, which they have ever desired. Thro' *Christ* our Lord. *R. Amen.*

By the Orders of the Catholick Church *N.* day in the ensuing week is a fast, *or* abstinence, being the Vigil, *or N.* *N.* is a holiday of obligation, being the feast of *N.* which you are to sanctify by (resting from servile work) assisting at divine service, hearing the word of God, and meditating on holy things. And remember, that what is the most agreeable to God on those days, is to avoid sin, live in peace and Christian charity with one another, and faithfully to observe his holy commandments, that departing this life in the state of grace, you may immediately be translated to the kingdom of heaven, thro' the merits of *Iesus Christ* our Lord. *Amen.*

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*The ORDINARY of the MASS adapted to the use of the LAITY, when they go to COMMUNION, and when they do not. While the Priest is vesting, say the following prayer.*

**P**rostrate in spirit at the foot of thy holy altar,  
I adore thee, O Almighty God. I firmly be-  
lieve

lieve that the Mass, at which I am going to assist, is the sacrifice of the body and blood of *Jesus Christ* thy son. Grant I may assist thereat with the attention, respect, and awe due to such august mysteries; and that by the merits of the victim there offered for me, I myself may become an agreeable sacrifice to thee, who livest and reignest with the same Son and Holy Ghost, one God world without end. *Amen.*

In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

*Pr.* I will go up to the altar of God. *Pr.* Introibo ad altare Dei.

*P.* To God, who rejoiceth my youth. *P.* Ad Deum, qui lætificat juventutem meam.

*Psaln* xlii.

*Pr.* **B**E thou, O God, my judge, and distinguish my cause from the nation that is not holy: From the unjust and deceitful man do thou deliver me.

*P.* Since thou, O God, art my strength, why hast thou cast me off? And why do I go sorrowful, while the enemy afflicteth me?

*Pr.* Send forth thy light, and fulfil thy promise<sup>d</sup>; they have led me on, and brought me to thy holy mount, and into thy tabernacles.

*Pr.* **J**Udica me, Deus, & discerne causam meam de gente non sancta: Ab homine iniquo & doloſo erue me.

*P.* Quia tu es Deus fortitudo mea, quare me repulisti? Et quare tristis incedo, dum affligit me inimicus?

*Pr.* Emitte lucem tuam, & veritatem tuam; ipsa me deduxerunt, & adduxerunt in montem sanctum tuum, & in tabernacula tua.

*P.* And

<sup>d</sup> Lit. *Thy truth*. This word truth, in the Psalms particularly, is always taken for the certain accomplishment, or fulfilling of a promise.

## **xi The ORDINARY**

*P.* And I will go up to the altar of God, to God who rejoiceth my youth.

*Pr.* I will praise thee on the harp, O God, my God; why art thou sorrowful, O my soul, and why dost thou disturb me?

*P.* Hope in God, for him will I still praise: He is the saviour I look for, and my God.

*Pr.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*P.* As it was in the beginning, now is, and evermore shall be world without end. *Amen.*

*Pr.* I will go up to the altar of God.

*P.* To God, who rejoiceth my youth.

*Pr.* Our help is in the name of the Lord.

*P.* Who made both heaven and earth.

*After the Priest hath said the Confiteor, the people answer,*

*P.* May Almighty God be merciful to thee, forgive thee thy sins, and bring thee to life everlasting.

*Pr. Amen.*

*P.* Et introibo ad altare Dei, ad Deum, qui lætificat juventutem meam.

*Pr.* Confitebor tibi in citharâ, Deus, Deus meus; quare tristis es anima mea, & quare conturbas me?

*P.* Spera in Deo, quoniam adhuc confitebor illi: Salutare vultus mei, & Deus meus.

*Pr.* Gloria Patri, & Filio, & spiritui sancto.

*P.* Sicut erat in principio, & nunc & semper, & in sæcula sæculorum. *Amen.*

*Pr.* Introibo ad altare Dei.

*P.* Ad Deum qui lætificat juventutem meam.

*Pr.* Adjutorium nostrum in nomine Domini.

*P.* Qui fecit cœlum & terram.

*P.* Misereatur tui omnipotens Deus, & dimissis peccatis tuis perducatur te ad vitam æternam.

*Pr. Amen.*

*P. I*

. I confess to Almighty God, to blessed Mary ever a Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy Apostles Peter and Paul, to all the Saints, and thee, O Father, that we grievously sinned ought, in word, and deed; 'thro' my fault, thro' my fault, thro' my fault, edging great fault. Therefore I beseech thee, O Mary ever a Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, all the Saints, and thee, O Father, to pray to the Lord our God for me.

r. May Almighty God have mercy on you, forgive you your sins, and bring you to life everlasting.

. Amen.

r. May the almighty and merciful Lord God pardon, absolve, and remission of sins.

. Amen.

r. O God, if thou wert all strike their breasts thrice, to express their sorrow and contrition for their sins.

OL. II.

P. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro & Paulo, omnibus Sanctis, & tibi, Pater, quia peccavi nimis cogitatione, verbo & opere, meâ culpâ, meâ culpâ, meâ maximâ culpâ. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum & Paulum, omnes Sanctos, & te, Pater, orare pro me ad Dominum Deum nostrum.

Pr. Misereatur vestri Omnipotens Deus, & dimissis peccatis vestris, perducatur vos ad vitam æternam.

P. Amen.

Pr. Indulgentiam, absolutionem, & remissionem peccatorum nostrorum tribuat nobis omnipotens & misericors Dominus.

P. Amen.

Pr. Deus tu conver-



xiv      *The*    O R D I N A R Y .

turn to us, thou wilt    sus vivificabis nos.  
give us life.

*P.* And thy people  
shall rejoice in thee.

*Pr.* Shew us, O Lord,  
thy mercy.

*P.* And grant us thy  
salvation.

*Pr.* O Lord, hear my  
prayer.

*P.* And let my cry  
come unto thee.

*Pr.* May the Lord be  
with you.

*P.* And with thy spirit.

*Pr.* Let us pray.

*P.* Et plebs tua læta-  
bitur in te.

*Pr.* Ostende nobis,  
Domine, misericordiam  
tuam.

*P.* Et salutare tuum  
da nobis.

*Pr.* Domine, exaudi  
orationem meam.

*P.* Et clamor meus  
ad te veniat.

*Pr.* Dominus vobis-  
cum.

*P.* Et cum spiritu tuo.

*Pr.* Oremus.

*When the Priest goes up to the altar*

**T**AKE away from us our iniquities, we be-  
seech thee, O Lord, that we may be worthy  
to assist with pure minds at the celebration of these  
tremendous mysteries. Thro' *Jesus Christ* our  
Lord. *Amen.*

*When he bows down before the altar.*

**W**E beseech thee, O Lord, by the merits of  
thy Saints, whose relicks are inclosed in this  
altar, and of all the Saints, that thou wouldst vouch-  
safe to forgive us all our sins. *Amen.*

*Here, at solemn Masses, the Priest incenseth the  
altar, and then reads the Introit, which seek in it's  
proper place. Then the Priest and people say al-  
ternately:*

*Pr.* Lord have mercy  
on us. *P.* Lord have  
mercy on us. *Pr.* Lord  
have mercy on us. *P.*  
*Christ* have mercy on us.  
*Pr.* *Christ* have mercy  
on us. *P.* *Christ* have

*Pr.* Kyrie eleison.  
*P.* Kyrie eleison. *Pr.*  
Kyrie eleison. *P.* *Chri-*  
*ste* eleison. *Pr.* *Christe*  
eleison. *P.* *Christe* elei-  
son. *Pr.* Kyrie eleison.  
*P.* Kyrie eleison. *P.*

y on us. *Pr.* Lord Kyrie eleison.  
 mercy on us. *P.*  
 have mercy on us.  
 Lord have mercy on

The GLORIA IN EXCELSIS.

Lory be to God on  
 high, And on earth  
 to men of good  
 . We praise thee.  
 blefs thee. We a-  
 thee. We glorify

We give thee  
 ks for thy great glo-  
 O Lord God, King  
 aaven, God the Fa-  
 Almighty. O Lord  
 s *Christ*, O only be-  
 n Son. O Lord  
 , Lamb of God,  
 of the Father. Thou,  
 takeft away the fins  
 e world, have mer-  
 n us. Thou, who  
 ft away the fins of  
 world, receive our  
 er. Thou, who fit-  
 at the right hand of  
 Father, have mercy  
 is. For thou alone  
 he Holy one. Thou  
 e art the Lord. Thou  
 e art the Moft High,  
*efus Christ*, Together  
 the Holy Ghost in  
 glory of God the  
 er. *Amen.*

*expl. To mankind, which is the object of God's goodwill, fir-  
 and kindness.*

**G**Loria in excelsis  
 Deo, Et in terrâ  
 pax hominibus bonæ vo-  
 luntatis. Laudamus te.  
 Benedicimus te. Ado-  
 ramus te. Glorificamus  
 te. Gratias agimus tibi  
 propter magnam gloriam  
 tuam. Domine Deus,  
 Rex cœlestis, Deus Pa-  
 ter omnipotens. Domi-  
 ne, Fili unigenite, *Jesu*  
*Christe*. Domine Deus,  
 Agnus Dei, Filius Patris.  
 Qui tollis peccata munda-  
 di, miserere nobis. Qui  
 tollis peccata mundi, sus-  
 cipe deprecationem nos-  
 tram. Qui sedes ad dex-  
 teram Patris, miserere  
 nobis. Quoniam tu so-  
 lus Sanctus. Tu solus  
 Dominus. Tu solus  
 Altissimus, *Jesu Christe*,  
 Cum Sancto Spiritu in  
 gloriâ Dei Patris. *A-*  
*men.*

xvi      *The*    O R D I N A R Y

*Pr.* May the Lord be      *Pr.* Dominus vobiscum.      *P.* And with      cum.      *P.* Et cum spiritu tuo.      spiritu tuo.

*Then are said the COLLECT, EPISTLE, GRADUAL, or TRACT, all which seek in their proper places.*

*At the end of the EPISTLE is answered:*

*P.* Thanks be to God.      *P.* Deo gratias.

*Before the GOSPEL, while the Priest is bowing before the middle of the altar, say:*

**C**leanse my heart and my lips, O Almighty God, who didst cleanse the lips of the prophet *Isaiah* with a burning coal: and vouchsafe, thro' thy gracious mercy, so to purify me, that I may worthily read and attend to thy holy Gospel.      *Amen.*

<sup>f</sup> May the Lord be in my mouth and on my lips, that I may worthily, and in the manner I ought, read and attend to his holy Gospel.      *Amen.*

*Pr.* May the Lord be      *Pr.* Dominus vobiscum.      *P.* And with      cum.      *P.* Et cum spiritu tuo.      spiritu tuo.

*Pr.* The continuation, *or*, the beginning      *Pr.* Sequentia, *or*, initium sancti Evangelii secundum *N.* of the holy Gospel, according to *N.*

*While the Priest says the foregoing words, he marks his forehead, lips, and breast with the sign of the cross: do you the same: and reverently bend your body, when you answer:*

*P.* Glory be to thee,      *P.* Gloria tibi, Domine.      O Lord.

*Seek the GOSPEL in it's proper place, and stand up during the whole time it is reading. At the end of it, answer:*

*P.* Praise be to thee,      *P.* Laus tibi Christe.      O Christ.

<sup>f</sup> At solemn Masses the Deacon asks the Priest's blessing on his knees, with the book of the Gospels in his hands, before he goes to sing it, and the Priest says the blessing above, changing the person.

*At the end of the Gospel, say with the Priest, when he kisses the book :*

By the words of the Gospel may our sins be blotted out. *Amen.*

*The* NICENE CREED.

**I** Believe in one God the Father Almighty, maker of heaven and earth, of all things visible and invisible. And in one Lord *Jesus Christ*, the only begotten Son of God, And born of the Father before all ages. God of God, light of light, true God of the true God. Begotten, not made, consubstantial to the Father; by whom all things were made. Who, for us men, and for our salvation, came down from heaven<sup>g</sup>; And became incarnate, by the Holy Ghost of the Virgin *Mary*, and WAS MADE MAN. He was also crucified for us, suffered under *Pontius Pilate*, and was buried. And the third day he rose again according to the scriptures<sup>h</sup>. And he ascended into heaven, sits at the right hand of the Father. And shall come again to judge the

**C**redo in unum Deum Patrem omnipotentem, factorem cœli & terræ, visibilium omnium, & invisibilium. Et in unum Dominum *Jesum Christum*, Filium Dei unigenitum, Et ex Patre natum ante omnia sæcula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri; per quem omnia facta sunt. Qui propter nos homines, & propter nostram salutem descendit de cœlis; Et incarnatus est de Spiritu Sancto, ex *Maria* Virgine, & HOMO FACTUS EST. Crucifixus etiam pro nobis, sub *Pontio Pilato* passus, & sepultus est. Et resurrexit tertiâ die, secundum scripturas. Et ascendit in cœlum, sedet ad dexteram Patris. Et iterum venturus est judicare vivos & mortuos; cujus

<sup>g</sup> From these words to : was made man : all kneel.

<sup>h</sup> Expl. As the Scriptures of the Old Testament had foretold.

## xviii *The* O R D I N A R Y

living and the dead, of whose reign there shall be no end. And in the Holy Ghost, the Lord, and giver of life, Who proceedeth from the Father and the Son; who together with the Father and the Son is adored, and glorified; who spake by the Prophets<sup>1</sup>. And one, holy, Catholick and Apostolick Church. I confess one baptism for the remission of sins. And I expect the resurrection of the dead, And the life of the world to come. *Amen.*

regni non erit finis. Et in Spiritum Sanctum, Dominum & vivificantem, qui ex Patre, Filioque procedit; Qui cum Patre & Filio simul adoratur, & conglorificatur; qui locutus est per Prophetas. Et unam, sanctam, Catholicam & Apostolicam Ecclesiam. Confiteor unum baptismum in remissionem peccatorum. Et expecto resurrectionem mortuorum, Et vitam venturi sæculi. *Amen.*

*Pr.* May the Lord be with you. *P.* And with thy spirit.

*Pr.* Let us pray.

*Pr.* Dominus vobiscum. *P.* Et cum spiritu tuo.

*Pr.* Oremus.

*Here follows the OFFERTORY, which seek in it's proper place.*

### *The* OBLATION of the HOST.

**A** Ccept, O holy Father, almighty and everlasting God, this unspotted host<sup>\*</sup>, which I thy unworthy servant offer thee, the living and true God, for my own innumerable sins, offences, and negligences; and for all here present: as also for all faith-

<sup>1</sup> Expl. *Revealed to them what they foretold.*

<sup>\*</sup> Expl. *The bread by anticipation is called an unspotted host, because all the prayers that go before, and follow the consecration, have a reference to the moment of consecration, when the victim becomes present, and is offered to God.*

ful Christians both living and dead, that it may avail both me and them to eternal life. *Amen.*

*When the Priest puts the wine and water into the Chalice.*

O God, who, in creating human nature, didst wonderfully dignify it, and didst reform it again by a still greater wonder: grant that, by the mystery of this water and wine, we may be made partakers of his divine nature, who vouchsafed to become partaker of our human nature, namely *Jesus Christ* thy Son our Lord, who with thee and the Holy Ghost liveth and reigneth one God world without end. *Amen.*

*The OBLATION of the CHALICE.*

WE offer thee, O holy Lord, the chalice of salvation, beseeching thy clemency, that it may ascend before thy divine majesty, as a most sweet odour, for our salvation, and for that of the whole world. *Amen.*

*When the Priest bows before the altar.*

Accept us, O Lord, who come in the spirit of humility, and with a contrite and humble heart; and grant that the sacrifice we offer this day in thy sight, may be pleasing<sup>1</sup> to thee, O Lord God.

*When he makes the sign of the cross on the bread and wine.*

Come, O almighty and eternal God, the sanctifier, bless this sacrifice prepared for the glory of thy name.

<sup>1</sup> Expl. *The Sacrifice of the Mass is necessarily pleasing to God of itself, since the victim there offered, is he, of whom the Father said: This is my beloved Son. But the oblation, which sinful man makes of this victim; the vows and prayers which accompany the oblation; and the communion, by which he partakes of what hath been offered, may be performed in a manner displeasing to God. And as the oblation, communion, and prayers make part of the sacrifice, it is no wonder we beg God's grace to go through with it, so as it may be pleasing to him.*

xx      *The* O R D I N A R Y

*The* BLESSING of the INCENSE at SOLEMN  
*Masses.*

**B**Y the intercession of blessed *Michael* the Archangel, who standeth at the right side of the altar of perfumes, may the Lord vouchsafe to bless this incense, and receive it as an odour of sweetness. Thro'.

*At the* INCENSING of the BREAD and WINE.

**M**AY this incense blessed by thee, O Lord, ascend to thee, and thy mercy descend upon us.

*At the* INCENSING of the ALTAR.

**L**ET my prayer, O Lord, ascend like incense in thy sight; and let the lifting up my hands be like the evening sacrifice. Place, O Lord, a guard upon my mouth, and a gate of prudence before my lips, that my heart may not wander after words of malice, to seek excuses in sin.

*When the Priest returns the Censer to the Deacon.*

**M**AY the Lord kindle in us the fire of his love, and the flame of everlasting charity. *Amen.*

*At the Lavabo, or when the Priest washes his fingers.*

*Psf. xxv. 6.*

**I** Will wash my hands among the innocent, and go up to thy altar, O Lord;  
That I may hear the voice of praise, and publish all thy wonderful works.

O Lord, I have loved the beauty of thy house, and the place where thy glory dwelleth.

Destroy not, O God, my soul with the impious: nor my life with men of blood.

In whose hands are iniquities: their right hand is filled with bribes.

But I have walked in my innocence: rescue me, and have mercy on me.

My foot hath stood in the right path: in the assembly will I bless thee, O Lord. *V. Glory m.*

*▪ This Glory is omitted in Masses of the Dead.*

*When the Priest bows in the middle of the altar.*

**R** Eceive, O holy Trinity, this oblation, which we make thee in memory of the passion, resurrection, and ascension of *Jesus Christ* our Lord; and in honour of blessed *Mary* ever a Virgin, and of blessed *John the Baptist*, and of the holy Apostles *Peter* and *Paul*, and of all the Saints, that it may avail to their honour, and our salvation: and that they may vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Thro' the same *Jesus Christ* our Lord. *Amen.*

*Then the Priest turns towards the people, and says:*

*Pr.* Pray, brethren, that my sacrifice and yours may be acceptable to God the Father Almighty.

*P.* May the Lord receive the sacrifice from thy hands, to the praise and glory of his own name, and to our benefit, and that of all his holy Church.

*Pr. Amen.*

*P.* Suscipiat Dominus sacrificium de manibus tuis ad laudem & gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesie sue sancte.

*Pr. Amen.*

*Then follows the SECRET, which seek in it's proper place.*

*Pr.* World without end<sup>n</sup>.

*P. Amen.*

*Pr.* May the Lord be with you.

*P.* And with thy spirit.

*Pr.* Raise up your hearts on high.

*P.* We have them raised up to the Lord.

*Pr.* Per omnia secula seculorum.

*P. Amen.*

*Pr.* Dominus vobiscum.

*P.* Et cum spiritu tuo.

*Pr.* Sursum corda.

*P.* Habemus ad Dominum.

<sup>n</sup> Expl. These words are the conclusion of the SECRET. The Priest raises his voice to renew the attention of all present, that they may join with him in prayer.



## xxii      *The* O R D I N A R Y

*Pr.* Let us give thanks  
to the Lord our God.

*Pr.* Gratias agamus  
Domino Deo nostro.

*P.* It is meet and  
just.

*P.* Dignum & justum  
est.

### *The* C O M M O N P R E F A C E.

*This Preface is said on all days, where no other is appointed, and in Masses for the Dead.*

**I**T is truly meet and just, right and available to salvation, that we always, and in all places, should give thanks to thee, O holy Lord, Father almighty, eternal God, thro' *Christ* our Lord. \* By whom the Angels praise thy majesty, the dominations adore it, the powers tremble before it, the heavens, and heavenly hosts, and blessed *Seraphim* with common jubilee glorify it. Together with whom we beseech thee also to admit our voices of praise, with most humble acknowledgment saying:

HOLY, HOLY, HOLY  
is the Lord God of Hosts.  
The heavens and the  
earth are full of thy glo-  
ry: *Hosanna* to him who  
is on high. Blessed is he  
who cometh in the name  
of the Lord. *Hosanna*  
to him who is on high.

SANCTUS, SANCTUS,  
SANCTUS Dominus De-  
us *Sabbaoth*. Pleni sunt  
coeli & terra gloria tua:  
*Hosanna* in excelsis. Be-  
neditus qui venit in no-  
mine Domini. *Hosanna*  
in excelsis.

### P A R T I C U L A R P R E F A C E S.

*From ASH-WEDNESDAY to PASSION-SUNDAY.*

**I**T is truly meet and just, right and available to salvation, that we should always, and in all places, give thanks to thee, O holy Lord, almighty Father, eternal God, who by this bodily fast restrainest vice, raisest up the soul, givest virtue and rewardest it, thro' *Christ* our Lord. By whom the Angels praise thy majesty, the dominations adore it, the powers tremble before it, the heavens, and

heavenly hosts, and blessed *Seraphim* with common jubilee glorify it. Together with whom we beseech thee also to admit our voices of praise, with most humble acknowledgment saying: HOLY, &c. as p. xxii.

*From PASSION-SUNDAY to MANDY-THURSDAY  
inclusive.*

**I**T is truly meet and just, right and available to salvation, that we should always, and in all places, give thanks unto thee, O holy Lord, Father almighty, eternal God. Who appointedst the salvation of mankind to be brought about on the tree of the cross; that from whence death had begun, from thence life might arise again; and that he, who had overcome by the tree, might on the tree be overcome himself by *Christ* our Lord. By whom the Angels praise thy majesty, the dominations adore it, the powers tremble before it, the heavens, and heavenly hosts, and blessed *Seraphim* with common jubilee glorify it. Together with whom we beseech thee also to admit our voices of praise, with most humble acknowledgment saying: HOLY, &c. p. xxii.

*On all Sundays throughout the year, where no particular Preface is appointed.*

**I**T is truly meet and just, right and available to salvation, that we should always, and in all places, give thanks to thee, O holy Lord, Father almighty, eternal God. Who, together with thy only begotten Son, and the Holy Ghost, art one God, and one Lord: not in a singularity of one person, but in a trinity of substance. For what, according as thou hast revealed, we believe of thy glory, the same we believe of the Son, the same we believe of the Holy Ghost, without any difference of distinction. So that, in the confession of the true and eternal Deity, we adore a distinction in the per-

## xxiv    *The*    O R D I N A R Y

sons, an unity in the essence, and an equality in the majesty. Which the Angels and Archangels, the *Cherubim* likewise and *Seraphim* praise, and cease not daily to cry out with one voice, saying: HOLY, &c. as p. xxii.

*On the FEASTS of the B. V. MARY.*

**I**T is truly meet and just, right and available to salvation, that we should always, and in all places, give thanks to thee, O holy Lord, Father almighty, eternal God: and that we should praise, bless, and give thee thanks on the\*\* of blessed *Mary* ever a Virgin; who also conceived thy only begotten Son by the overshadowing of the Holy Ghost; and, without losing the glory of her Virginity, brought forth the eternal light of the world, *Jesus Christ* our Lord. By whom the Angels, &c. as from this mark \* in the Common Preface, p. xxii.

*On the FEASTS of APOSTLES and EVANGELISTS.*

**I**T is truly meet and just, right and available to salvation, humbly to beseech thee, O Lord, that thou, O eternal Shepherd, wouldst never abandon thy flock; but continue to protect it by thy Apostles: to the end it may always be governed by those whom thou didst appoint it's Pastors and thy Vicars. And therefore with the Angels and Archangels, with the thrones and dominations, and with all the heavenly host, we sing a hymn to thy glory, ever saying: HOLY, &c. as p. xxii.

## *The*    C A N O N.

**P**ermit us therefore, O most merciful Father, to join our silent prayers with those of thy Minister, which he is now pouring forth to thee in our name, and humbly pray and beseech thee, through *Jesus Christ* our Lord, that thou wouldst vouchsafe to accept these gifts, these offerings, this holy and

\*\* Annunciation, Visitation, Assumption, Nativity, Presentation, Conception, Venerable Festival, or Solemnity, according to the day.

spotless sacrifice, which we offer thee, in the first place, for thy holy Catholick Church; to which we beseech thee to grant peace; as also to preserve, unite, and govern it throughout the whole world; together with thy servant *N.* our chief Bishop, *N.* the Bishop of this district, and *N.* our King. As also all orthodox believers and professors of the Catholick and Apostolick Faith.

*At the MEMENTO, or Commemorative Prayer for the LIVING.*

**B**E mindful, O Lord, of thy Minister, who is now interceding with thee for us, as also of thy servants *N. N.* [*Here mention those for whom you pray in particular.*] And of all here present, whose faith and devotion is known to thee, for whom we offer, or who offer up to thee this sacrifice of praise for themselves, and all that belong to them; for the redemption of their own souls, for the salvation and safety they hope for, and now pay their vows to thee, the eternal, living, and true God.

*The COMMUNICANTES.*

**B**Eeing united in communion with thy Saints, we bless thee, O Lord, for the favours thou hast bestowed upon them, and honour the memory of those thou hast been pleased to honour; and in the first place that of glorious *Mary* ever a Virgin, and Mother of God and our Lord *Jesus Christ*. \* As also of the blessed Apostles and Martyrs *Peter* and *Paul*, *Andrew*, *James*, *John*, *Thomas*, *James*, *Philip*, *Bartholomew*, *Matthew*, *Simon*, and *Thadde*; *Linus*, *Cletus*, *Clement*, *Xystus*, *Cornelius*, *Cyprian*, *Laurence*, *Chrysogonus*, *John* and *Paul*, *Cosmas* and *Damian*, and of all thy Saints; by whose merits and prayers, grant that we may on every occasion be defended by the help of thy protection. Thro' the same *Jesus Christ* our Lord. *Amen.*

xxvi    *The*    O R D I N A R Y  
                    *The*    H A N C I G I T U R.

*When the Priest spreads his hands over the bread and wine, say as follows :*

**W**E therefore beseech thee, O Lord, graciously to receive this oblation, which thy Minister now offereth to thee in our name, in that of this congregation, and of the whole Catholick Church, thy family ; dispose the days of our mortality in peace, deliver us from eternal damnation, and rank us in the number of thy elect. Thro' *Christ* our Lord.

Which oblation do thou, O God, vouchsafe, we beseech thee, in all respects to bless, approve, ratify, and accept, that by the descent of the Holy Ghost, (whose power is almighty) on these elements of bread and wine, they may be changed into the body and blood of thy beloved Son our Lord *Iesus Christ* ; as he himself changed the bread into his body the night before he suffered for us on the cross.

*At the elevation of the Sacred Host, make an act of faith, and adore the victim of your salvation exposed to your sight under the veil of bread : Then go on thus :*

**M**AY the same holy and almighty spirit work the same change in this creature of wine, which we believe thy Son our Lord did the same night before he suffered, taking the cup in his sacred hands, blessing it, and giving it to his disciples to drink, now become that blood, that was shed for the redemption of mankind.

*Here in like manner, as above, adore the blood of your salvation with a lively faith and most profound humility : Then go on :*

**N**OW, O Lord, calling to mind with the greatest gratitude the blessed passion of thy Son *Christ* our Lord, as also his resurrection from the

dead, and his glorious ascension into heaven, we offer thy most excellent majesty, of thy own gifts bestowed upon us, a pure, holy and spotless victim; the holy bread of eternal life, and the cup of our salvation.

Look down therefore upon them, O Lord, with a propitious and pleasing countenance, and accept them, as thou wast pleased to accept the offerings of thy righteous servant *Abel*, and the sacrifice of our great father *Abraham*, and that which thy high priest *Melchisedech* offered to thee, a holy sacrifice and spotless victim.

*When the Priest bows before the altar.*

**I**N the posture of suppliants, we beseech thee, O Almighty God, that thou wouldst command these our offerings to be carried by the hands of thy holy Angel to thy altar on high, there to be presented to thy divine Majesty, that as many of us as assist at this oblation of the body and blood of thy Son, or partake of this victim, may be filled with all heavenly blessings and grace, thro' the same *Christ* our Lord. *Amen.*

*At the MEMENTO, or Commemorative Prayer for the DEAD.*

**B**E mindful also, O Lord, of thy servants *N. N.* [*Here mention those of the faithful departed you in particular pray for: Then go on*] Who are gone before us with the sign of faith, and rest in the sleep of peace. To these, O Lord, and to all, who sleep in *Christ*, grant, we beseech thee, a place of refreshment; of light and peace. Thro' the same *Christ* our Lord. *Amen.*

*At the NOBIS QUOQUE PECCATORIBUS; when the Priest strikes his breast.*

**T**O us also, tho' sinners, as we rely on the great and many instances of thy mercy alone, vouchsafe to grant some part and fellowship with thy holy

xxviii    *The*    O R D I N A R Y

Apostles and Martyrs, with *John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia*, and all thy Saints; into whose company we beseech thee to admit us, not in consideration of any merit of our own, but out of thy gratuitous mercy and pardon. Thro' *Christ* our Lord.

By whom, O Lord, thou didst at first create these elements of bread and wine, and now hast sanctified the same, making them the body and blood of thy Son, the living bread, that came down from heaven, and hast given them us for our food; so by the same *Jesus Christ*, with him, and in him, is all honour and glory rendered to thee, O God the Father Almighty, in the unity of the Holy Ghost.

*Pr.* World without end. *P. Amen.*      *Pr.* Per omnia sæcula sæculorum. *P. Amen.*

*Pr.* Let us pray. Instructed by thy saving precepts, and following thy divine directions, we presume to say: Our Father, &c.

And lead us not into temptation. *P.* But deliver us from evil.      *Et ne nos inducas in tentationem. P. Sed libera nos à malo.*

**D**eliver us, we beseech thee, O Lord, from all evils past, present, and to come; and by the intercession of the blessed and glorious *Mary* ever a Virgin and Mother of God, and of the blessed Apostles *Peter* and *Paul*, and of *Andrew*, and of all the Saints, mercifully grant peace in our days; that, thro' the assistance of thy mercy, we may be always free from sin, and secured from all disturbance. Through the same *Jesus Christ* our Lord thy Son, who with thee liveth and reigneth God in the unity of the Holy Ghost.

*Pr.* World without end. *P. Amen.*      *Pr.* Per omnia sæcula sæculorum. *P. Amen.*

*Pr.* May the peace of the Lord be always with      *Pr.* Pax Domini sit semper vobiscum. *P. Et*

you. P. And with thy cum spiritu tuo.  
spirit.

*When the Priest breaks the Sacred Host, and puts one  
part into the chalice ; say :*

**M**AY the sacred body and blood of our Lord  
*Jesus Christ* now mixt together in the cha-  
lice, be to all that partake thereof, or assist at these  
sacred mysteries, effectual to eternal life. *Amen.*

|                                                                                             |                                                            |
|---------------------------------------------------------------------------------------------|------------------------------------------------------------|
| Lamb of God, who<br>takest away the sins of<br>the world, have mercy <sup>a</sup><br>on us. | Agnus Dei, qui tollis<br>peccata mundi, miserere<br>nobis. |
|---------------------------------------------------------------------------------------------|------------------------------------------------------------|

|                                                                               |                                                            |
|-------------------------------------------------------------------------------|------------------------------------------------------------|
| Lamb of God, who ta-<br>kest away the sins of the<br>world, have mercy on us. | Agnus Dei, qui tollis<br>peccata mundi, miserere<br>nobis. |
|-------------------------------------------------------------------------------|------------------------------------------------------------|

|                                                                             |                                                                |
|-----------------------------------------------------------------------------|----------------------------------------------------------------|
| Lamb of God, who ta-<br>kest away the sins of the<br>world, grant us peace. | Agnus Dei, qui tollis<br>peccata mundi, dona no-<br>bis pacem. |
|-----------------------------------------------------------------------------|----------------------------------------------------------------|

N. B. *In Masses of Requiem, or of the Dead,  
instead of : Miserere nobis : Have mercy on  
us : is said : Dona eis requiem : Grant them  
rest : And instead of : Dona nobis pacem :  
Grant us peace : is said : Dona eis requiem  
sempiternam : Grant them everlasting rest.  
Nor doth the Priest or people strike their breasts,  
as at other Masses. The following prayer is  
also omitted.*

*The PRAYER before the Kiss of Peace.*

**L**ORD *Jesus Christ*, who saidst to thy Apo-  
stles : I leave you peace ; I give you my peace :  
regard not my sins, but the faith of thy Church,  
and vouchsafe her that peace and unity, which is  
agreeable to thy will, who livest and reignest God  
world without end. *Amen.*

<sup>a</sup> *At these words, every time they are repeated, all strike their  
breasts.*



# xxx The ORDINARY

*At the giving the Kiss of Peace.*

*Pr.* Peace be with thee. *R.* And with thy spirit.  
*Pr.* Pax tecum. *R.* Et cum spiritu tuo.

**O** Lord *Jesus Christ*, Son of the living God, who, according to the will of the Father, with the co-operation of the Holy Ghost, didst, by thy death, give life to the world; deliver me, by this thy most sacred body and blood, from all my iniquities, and from all evil; and make me always live up to thy commandments, and never suffer me to be separated from thee, who with the same God the Father, and the Holy Ghost, livest and reignest God, world without end. *Amen.*

*A Prayer, when you go to Communion.*

**L**ET not the participation of thy body, O Lord *Jesus Christ*, which I, tho' unworthy, presume to receive, turn to my judgment, and condemnation; but let it thro' thy mercy become a safe-guard and remedy both to soul and body: who with God the Father, in unity with the Holy Ghost, livest and reignest God, world without end. *Amen.*

*When you do not go to Communion, say:*

**M**Y manifold sins and imperfections, O Lord, make me unworthy to approach thy holy table, where the food of Angels is distributed to thy children and faithful servants: but give me grace to overcome my passions, and to blot out my sins by a sincere repentance: that, after having tried myself, I may venture to eat thy sacred flesh, and drink thy precious blood; without which thou as-

*Here, according to the Rubrick, and the universal practice of the Western Church, the Kiss of Peace is to be given, in token of that mutual charity, which all ought to bring with them to this mystery of charity. In solemn Masses the Deacon receives this kiss from the officiating Priest; he gives it the sub-deacon, from whom it goes through all the Clergy. In private Masses, the Clerk holds forth to the Priest an instrument called the Pax, to kiss, which he afterwards kisses himself.*

surest me I can have no life ; who livest and reignest,  
with the Father and the Holy Ghost, one God  
world without end. *Amen.*

*When the Priest having adored the blessed sacrament,  
rises up, and takes the sacred host in his hands,  
say :*

Happy, O Lord, are they that receive the bread  
of heaven, and call on thy name.

*When the Priest striking his breast says : Domine,  
non sum dignus, say thrice :*

Lord, I am not worthy thou shouldst enter un-  
der my roof ; speak therefore but the word, and  
my soul shall be healed.

*When the Priest receives the sacred host, say :*

May the body of our Lord *Jesus Christ* preserve  
thy soul to everlasting life. *Amen.*

*When he hath received the sacred host, and is pre-  
paring to receive the chalice, say :*

**T**HOU hast fed, O Lord, thy servant with the  
bread of heaven ; let him now take the cup  
of salvation, as thou commandedst thy Apostles,  
and call upon thy holy name. Let him call on  
thy holy name with thanksgiving ; and do thou  
defend him from all his enemies. And may the  
blood of our Lord *Jesus Christ* preserve his soul to  
everlasting life. *Amen.*

[Here, if you are duly disposed, you go up to the  
rails to receive the holy Communion. For the Mass  
being the sacrifice of the people, as well as of the  
Priest, it is agreeable to the intention of the Church,  
that the people should partake thereof, before the as-  
sembly be dismissed by the: *Ite, Missa est.* Moreover  
the POSTCOMMUNION, which is the proper prayer  
of thanksgiving after communion, being common to  
Priest and people, it is to be wished they would com-  
municate at the proper time, that is, immediately  
after the communion of the Priest. Join therefore

## xxxii The ORDINARY

*with the Clerk in saying the Confiteor with a true sorrow, and compunction for your sins. Then the Priest having said: May almighty God have mercy on you, forgive you your sins, and bring you to life everlasting. R. Amen. May the Lord, who is almighty and merciful, grant you pardon, absolution, and remission of your sins. R. Amen. He takes the Sacred Host in his hand, again turns about, and says: Behold the Lamb of God: behold him who taketh away the sins of the world. Lord I am not worthy, &c. thrice. Repeat these last words with him thrice, striking your breasts in token of your unworthiness. Then having the towel raised above your breast, your eyes modestly closed, your head likewise raised up, and your mouth conveniently opened, receive the holy sacrament on your tongue resting on your under lip; then close your mouth, and say in your heart: Amen: I believe it to be the body of Christ, and I pray it may preserve my soul to eternal life. Then withdraw from the rails, and when the Priest receives the first and second ablution, or washing of the chalice, say:]*

**G**RANT, O Lord, that what I have taken with my mouth, I may have received with a pure heart; that as I now receive it in this mortal life, it may procure me that which is eternal.

And may, O Lord, thy sacred body and blood, which I have received, cleave to my soul, that no stain of sin may remain in me, who have been fed by thy pure and holy sacrament, who livest and reignest world without end. *Amen.*

*When you do not go to Communion, instead of the two foregoing Prayers, say the following one.*

**I**T is my own unworthiness, O Lord, and not having subdued my unruly passions through my own sloth and indolence, that have deprived me of the happiness of partaking in reality of these sacred mysteries. But deprive me not entirely of the effects

thereof ; rather let some mites from thy holy table fall on my famished soul. In flame it with thy love, give it a spiritual hunger and thirst after this nourishment, and permit me not to pine away, thro' my own unworthiness, sloth and negligence, for want of this heavenly food, which gives immortality. Thro' *Jesus Christ* our Lord. *Amen.*

*Then say the COMMUNION, as in it's proper place.*

*Pr.* May the Lord be with you. *Pr.* Dominus vobiscum. *P.* And with thy spirit. *P.* Et cum spiritu tuo.

*Pr.* Let us pray.

*Then is said the POSTCOMMUNION, which seek in it's proper place.*

*Pr.* May the Lord be with you. *P.* And with thy spirit. *Pr.* Dominus vobiscum. *P.* Et cum spiritu tuo.

*Pr.* Go, you are dismissed, *or,* Let us bless the Lord. *P.* Thanks be to God. *Pr.* Ite, missa est, *or,* Bendicamus Domino. *P.* Deo gratias.

*In Masses of Requiem, or of the Dead, instead of Ite, Missa est, is said:*

*Pr.* May they rest in peace. *P.* Amen. *Pr.* Requiescant in pace. *P.* Amen.

*When the Priest bows down before the altar, say :*

**M**AY the performance of this my homage be pleasing to thee, O holy Trinity, that the sacrifice, which I, tho' unworthy, have offered up, by the hands of thy Minister, in the sight of thy divine majesty, may be acceptable to thee, and, thro' thy mercy, may be a propitiation for me, and all those for whom it hath been offered. Thro' *Christ* our Lord. *Amen.*

*The B L E S S I N G.*

*Pr.* **M**AY the Almighty God, the Father, Son, and Holy Ghost bless you. *P.* Amen.

# xxxiv The ORDINARY

*Pr.* May the Lord be with you. *P.* And with thy spirit. *Pr.* Dominus vobiscum. *P.* Et cum spiritu tuo.

*Pr.* The beginning of the holy Gospel according to *John*.

*P.* Glory be to thee, O Lord. *P.* Gloria tibi, Domine.

**I**N the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God. All things were made by him : and without him was made nothing that was made. In him was life, and the life was the light of men : and the light shineth in darkness, and darkness did not comprehend it. There was a man sent from God, whose name was *John*. This man came for a witness, to bear witness of the light, that all men might believe through him. He was not the light, but *came* to bear witness of the light. He was the true light, that enlighteneth every man, that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to become the sons of God, to them that believe in his name. Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And \* THE WORD WAS MADE FLESH, and dwelt among us (and we saw his glory, the glory as of the only-begotten of the Father) full of grace and truth.

*P.* Thanks be to God. *P.* Deo gratias.

*As often as the Mass of a Saint is said on a Sunday, or on a Vigil, or any other day, that hath a proper Mass appointed; then at the end of the Mass, instead of the Gospel above, is said the Gospel of that Sunday, Vigil, or other day.*

\* Here all kneel.

## PRAYERS *after* COMMUNION. xxxv

### PRAYERS *after* COMMUNION.

**W**HAT return shall I make the Lord, for what he hath bestowed upon me? I will offer him a sacrifice of praise; and my heart, transported with joy, shall sing canticles to the Lord, who hath heaped his blessings on me. He hath given me the bread of heaven; a poor mortal creature, surrounded with infirmity, hath eaten the bread of Angels, a most delicious food, which bestows immortality on those that eat it worthily. The Lord himself hath become my food; and the food he hath given me is his own flesh, which he gave for the life of the world. O divine Saviour, how great is thy love for thy children! How good art thou to those, who hope in thee, and seek thee! Thou hast prepared for me a plentiful table, to give me strength against my enemies. Now therefore in the midst of dangers, and even in the shadow of death, will I fear nothing, because thou art with me. Abide in me, and let me abide in thee. Continue to bestow upon me this heavenly bread, and grant that, after I have eaten thereof, my hunger may be encreased. Let me labour all my life for that food, which remaineth for ever, and which thou alone canst give. Let me be so strengthened thereby, that I may be able to walk on to thy eternal mountain, there to see thee face to face, and adore thee with the Father and Holy Ghost, one God, world without end. *Amen.*

*Then you may say some of the following Psalms.*

*Psf. 115. Credidi.—Psf. 26. Dominus illuminatio.—Psf. 138. Domine probasti.—Psf. 120. Levavi oculos meos.—Psf. 147. Laudate Jerusalem. And conclude with the Nunc Dimittis, as at Complin. You will find them by the Index to the Psalms.*

## A THANKSGIVING.

*Which may be said after Mass (except in time of penance) or on occasion of any publick or private thanksgiving.*

**T**H E E, sov'reign  
God, our grate-  
ful accents praise ;

We own thee Lord, and  
bless thy wond'rous  
ways.

To thee, eternal Father,  
earth's whole frame,  
With loudest trumpet,  
sounds immortal fame.

Lord God of hosts ! to  
thee the heav'nly  
powers,

With sounding anthems,  
fill thy vaulted tow'rs.

The *Cherubim* thrice  
Holy, Holy, Holy,  
cry :

Thrice Holy all the *Seraphim* reply,

And thrice returning  
echo's endless songs  
supply.

Both heav'n and earth  
thy majesty display ;

They owe their beauty  
to thy glorious ray.

Thy praises fill the loud  
Apostles quire,

The train of Prophets  
in the song conspire.

Legions of Martyrs in  
the chorus shine,

And vocal blood with  
vocal musick join.

**T**E Deum lauda-  
mus,

Te Dominum confite-  
mur.

Te æternum Patrem  
omnis terra veneratur.

Tibi omnes Angeli, tibi  
cœli & universæ Po-  
testates.

Tibi *Cherubim* & *Sera-  
phim* incessabili voce  
proclamant :

Sanctus, Sanctus, Sanc-  
tus, Dominus Deus  
*Sabaoth*.

Pleni sunt cœli & terra  
majestate gloriæ tuæ.

Te gloriosus Apostolo-  
rum chorus,

Te Prophetarum lauda-  
bilis numerus.

Te Martyrum candida-  
tus laudat exercitus.

# T E D E U M. xxxvii

By these thy church in-  
spired with heav'nly  
art,

Around the world main-  
tains a second part ;

And tunes her sweetest  
notes, O God, to  
thee,

The Father of unbound-  
ed majesty ;

The Son, ador'd co-part-  
ner of thy Seat,

And equal everlasting  
Paraclete.

Thou King of glory,  
*Christ* ; of the most  
High

Thou co-eternal filial  
Deity :

Thou, who to stave  
the world's impending  
doom,

Vouchsaf'dst to dwell  
within a virgin's womb :

Old tyrant Death dis-  
arm'd ; before thee  
flew

The bolts of heav'n,  
and back the foldings  
drew ;

To give access, and  
make the faithful way ;

From God's right hand  
thy filial beams dis-  
play.

Thou art to judge the  
living and the dead :

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Te per orbem terrarum  
sancta constitetur ec-  
clesia,

Patrem immensæ maje-  
statis ;

Venerandum tuum ve-  
rum, & unicum Fi-  
lium ;

Sanctum quoque Para-  
clitum spiritum.

Tu Rex gloriæ *Christe* :

Tu Patris sempiternus es  
Filius.

Tu ad liberandum sus-  
cepturus hominem,  
non horruisti virginis  
uterum :

Tu devicto mortis acu-  
leo ; aperuisti creden-  
tibus regna cœlorum.

Tu ad dextram Dei se-  
des : in gloriâ Patris.

Judex crederis esse ven-  
turus :



# xxxviii . T E D E U M.

Then spare those souls  
for whom thy veins  
have bled.

O take us up among the  
blest above,  
To share with them thy  
everlasting love.

Preserve, O Lord, thy  
people, and enhance  
Thy blessing on thy own  
inheritance.

For ever raise their  
hearts, and rule their  
ways.

Each day we bless thee,  
and proclaim thy  
praise.

No age shall fail to ce-  
lebrate thy name :  
Nor hour neglect thy  
everlasting fame.

Preserve our souls, O  
Lord, this day from  
ill :

Have mercy on us, Lord,  
have mercy still.

As we have hop'd, do  
thou reward our pain,  
We've hop'd in thee, let  
not our hope be vain.

*V.* Let us bless the  
Father, the Son, and  
Holy Ghost. *R.* Let us  
praise and extol him for  
ever.

Let us pray.

**O** God, of whose mercies there is no number,  
and of whose goodness the treasure is infinite :

*Te ergo, quæsumus, tuis  
famulis subveni, quos  
pretioso sanguine re-  
demisti.*

*Æternâ fac cum sanctis  
tuis in gloriâ nume-  
rari.*

*Salvum fac populum  
tuum, Domine: & be-  
nedic hæreditati tuæ.*

*Et rege eos, & extolle  
illos usque in æter-  
num.*

*Per singulos dies benedi-  
cimus te.*

*Et laudamus nomen  
tuum in sæculum: &  
in sæculum sæculi.*

*Dignare, Domine, die  
isto: sine peccato nos  
custodire.*

*Miserere nostri, Domi-  
ne: miserere nostri.*

*Fiat misericordia tua,  
Domine, super nos:  
quemadmodum spera-  
vimus in te.*

*V. Benedicamus Pa-  
trem & Filium, cum  
Sancto Spiritu. R. Lau-  
demus & superexalte-  
mus eum in sæcula.*

*Deus cuius.*

## T E D E U M. xxxix

We humbly thank thy most gracious majesty for the favours thou hast bestowed on us; ever beseeching thy clemency, that as thou grantest our requests, when we humbly ask thee, so thou wouldst not forsake us, but dispose us for the rewards of the life to come. Thro' *Christ* our Lord. *R. Amen.*



## S U N D A Y.

### I N S T R U C T I O N.

**S**ATURDAY, from the beginning, was the day appointed to be kept holy, in memory of God's having created the world in six days, and resting on the seventh. But as it was on a *Sunday* that *Christ* arose from the dead, the Apostles transferred the solemnity of *Saturday* to the *Sunday*. During the rage of the most violent persecutions, the primitive Christians never thought themselves exempt from the obligation of sanctifying this day, by assembling with their brethren to hear the holy scriptures read, and partake of the holy mysteries. For when the heathen Emperors had forbid the religious assemblies of the Christians under pain of death, St. *Victoria* told the Judge: *was at the assembly and the celebration of the mysteries with the brethren; for I am a Christian.* St. *Saturninus*, the Priest declared at the same time, *That they had celebrated the mysteries of the Lord without fear, because they could not be omitted: For our law,* says he, *so appoints, and teaches.* And in the same manner another Martyr answered: *We held our meeting, and we always meet on the Sunday to read the scriptures of our Lord.* Such were the sentiments, such the behaviour of our pious ancestors in the faith of *Christ*.

The obligation therefore of assisting at the holy sacrifice of the *Mass*, and of hearing the publick instructions, which the ancient Church called *bearing or reading the scriptures*, is an essential part of our duty on *Sundays*; but not the

whole duty of the day. For the law of God obliges us to sanctify the whole day; and for this reason there is a publick and solemn service both in the forenoon and afternoon, which those, who understand their religion, do not easily absent themselves from, or think they have complied with the duty of the day, after they have heard Mass in the morning.

Our religion obliges us to abstain from all unnecessary servile work or bodily labour (but more particularly from sin), and as to diversions, (tho' such as are innocent and modest may be allowed after the time of publick service) St. *Augustin* hesitates not to declare the modish diversions of balls, plays, &c. more contrary to the sanctification of the *Sabbath*, than some useful servile work. Let therefore Christians remember their chief concern on *Sundays* ought to be the sanctification of their souls by prayer and a serious meditation on the duties of religion.



## VESPERS, *or* EVENING-SONG,

### On SUNDAYS.

Our Father. Hail Mary *in silence.*

*V.* O God, come thou to my assistance.

*R.* O Lord, make haste to help me.

Glory be to the Father, and to the Son,\* and to the Holy Ghost.

As it was in the beginning, now is, and evermore shall be, \* world without end. *Amen.*

Praise be to thee, O Lord, King of eternal glory.

*Anth.* The Lord said.

*V.* DEUS, in adiutorium meum intende. *R.* Domine, ad adjuvandum me festina.

Gloria Patri & Filio,\* & Spiritui Sancto.

Sicut erat in principio, & nunc, & semper,\* & in sæcula sæculorum. *Amen.*

Laus tibi, Domine, Rex æternæ gloriæ.

*Ant.* Dixit Dominus.

*Pf. cix.*

THE Lord said unto my Lord: \* sit in my right hand: \* till I make thy enemies the footstool of thy

Lord shall send the scepter of thy from *Sion*: \* rule in the midst of thy

ss.  
ine shall be the fortty in the day of ght, in the bright- the saints: \* from omb before the ar I begot thee.

Lord hath sworn, will not repent: \* rt a priest for ever ing to the order of *sedeck*.

Lord on thy right hath crushed kings lay of his wrath. hall judge the na- he shall accom- heir ruin: \* he shall eads in the land ny.

the brook shall lie n the way: \* there- all he raise up his

**D**ixit Dominus Domino meo: \* sede à dextris meis:

Donec ponam inimicos tuos, \* scabellum pedum tuorum.

Virgam virtutis tuæ emittet Dominus ex *Sion*: \* dominare in medio inimicorum tuorum.

Tecum principium in die virtutis tuæ, in splendoribus sanctorum: \* ex utero ante luciferum genui te.

Juravit Dominus, & non pænitebit eum: \* tu es sacerdos in æternum secundum ordinem *Melchisedech*.

Dominus à dextris tuis: \* confregit in die iræ suæ reges.

Judicabit in nationibus, implebit ruinas: \* conquassabit capita in terrâ multorum.

De torrente in viâ bibet: \* propterea exaltabit caput.

*l. B. Glory be to the Father, &c. is said at the end of every Psalm.*

*b. The Lord said Ant. Dixit Dominus*

unto my Lord: sit thou  
on my right hand.

Domino meo: sede à  
dextris meis.

*Anth. True and lasting.* *Ant. Fidelia.*

*Pf. cx.*

**I** Will praise thee, O  
Lord, with my whole  
heart: \*in the assembly  
of the righteous, and in  
the congregation.

Great are the works  
of the Lord: \*exquisite,  
and agreeable to all his  
designs.†

His work is his praise  
and glory: \*and his jus-  
tice remaineth for ever.

The merciful and gra-  
cious Lord hath appoint-  
ed a memorial of his  
wonderful works: \* he  
hath given food to them  
that fear him.

He will for ever be  
mindful of his cove-  
nant: \* the greatness of  
his works will he publish  
to his people,

To give them the in-  
heritance of the *Gentiles*: \* the works of his  
hands are truth and jus-  
tice.

True and *lasting* are all  
his ordinances, confirm-  
ed for ever and ever: \*  
made in truth and justice.

He hath sent redemp-

**C**onfitebor tibi, Do-  
mine, in toto corde  
meo: \* in consilio iusto-  
rum & congregatione.

Magna opera Domi-  
ni: \* exquisita in omnes  
voluntates ejus.

Confessio & magnifi-  
centia opus ejus: \* & jus-  
titia ejus manet in sæcu-  
lum sæculi.

Memoriam fecit mi-  
rabiliū suorum, miseri-  
cors, & miserator Domi-  
nus: \* escam dedit timen-  
tibus se.

Memor erit in sæcu-  
lum testamenti sui: \* vir-  
tutem operum suorum  
annuntiabit populo suo,

Ut det illis hæredita-  
tem gentium: \* opera ma-  
nū ejus veritas, & ju-  
diciū.

Fidelia omnia man-  
data ejus, confirmata in  
sæculum sæculi: \* facta  
in veritate & æquitate.

Redemptionem misit

† Or, *Sought after by all that take pleasure therein.*

tion to his people : \* he hath appointed his covenant for ever.

Holy and awful is his name : \* the beginning of wisdom is the fear of the Lord.

All understand it aright, who practise it : \* his praise endureth for ever and ever.

*Anth.* True and lasting are his ordinances, confirmed for ever and ever.

*Anth.* In his commandments.

*Pf.* cxi.

**B**Lessed is the man that feareth the Lord : \* in his commandments shall he take great delight.

Mighty on earth shall be his seed : \* the generation of the righteous shall be blessed.

Glory and wealth shall be in his house : \* and his righteousness endureth for ever and ever.

He is risen in darkness a light to the upright : \* he is merciful, compassionate, and just.

Acceptable is the man, that sheweth mercy, and lendeth ; he shall order his words with judg-

populo suo : \* mandavit in æternum testamentum suum.

Sanctum & terribile nomen ejus : \* initium sapientiæ timor Domini.

Intellectus bonus omnibus facientibus eum : \* laudatio ejus manet in sæculum sæculi.

*Ant.* Fidelia omnia mandata ejus, confirmata in sæculum sæculi.

*Ant.* In mandatis.

**B**Eatus vir, qui timet dominum : \* in mandatis ejus volet nimis.

Potens in terrâ erit semen ejus : \* generatio rectorum benedicetur.

Gloria & divitiæ in domo ejus : \* & justitia ejus manet in sæculum sæculi.

Exortum est in tenebris lumen rectis : \* misericors, miserator, & justus.

Jucundus homo, qui miseretur, & commodat, disponet sermones suos in judicio : \* quia in æter-

# xliv SUNDAY.

ment: \*and he shall never stagger.

In eternal remembrance shall be the righteous man: \*he shall not fear a bad report.

His heart is steady to hope in the Lord; his heart is strengthened: \*he shall not stagger till he despise his enemies.

He hath distributed, and given to the poor: his righteousness remaineth for ever: \*his power shall be exalted in glory.

The sinner shall see it, and be enraged: he shall gnash his teeth, and pine away: \*the desire of sinners shall come to nought.

*Anth.* In his commandments shall he take great delight.

*Anth.* Let the name of the Lord.

num non commovebitur.

In memoriâ æternâ erit justus: \*ab auditione malâ non timebit.

Paratum cor ejus sperare in Domino; confirmatum est cor ejus: \*non commovebitur, donec despiciat inimicos suos.

Dispersit, dedit pauperibus: justitia ejus manet in sæculum sæculi: \*cornu ejus exaltabitur in gloriâ.

Peccator videbit, & irascetur: dentibus suis fremet & tabescet: \*desiderium peccatorum peribit.

*Ant.* In mandatis ejus volet nimis.

*Ant.* Sit nomen Domini.

*Pf.* cxii.

**P**Raise the Lord, ye servants of the Lord: \* praise ye the name of the Lord.

Let the name of the Lord be blessed: \*now, and for evermore.

From the rising of the sun to the setting there-

**L**Audate, pueri, Dominum: \* laudate nomen Domini.

Sit nomen Domini benedictum: \*ex hoc nunc & usque in sæculum.

A solis ortu usque ad occasum: \*laudabile no-

of: \* worthy of praise is  
the name of the Lord.

High is the Lord above  
all the nations: \* and  
above all the heavens is  
his glory.

Who is like unto the  
Lord our God, who  
dwelleth on high: \* and  
beholdeth what is below  
in heaven, and on earth.

Who from the earth  
raiseth up the needy  
one: \* and from the  
dunghill lifteth up the  
poor one;

To place him with  
the princes: \* with the  
princes of his people.

Who maketh the bar-  
ren woman dwell in her  
house: \* the joyful mo-  
ther of many children.

*Anth.* Let the name  
of the Lord be blessed  
for evermore.

*Anth.* We who are  
alive.

*Pf.* cxiii.

**W**Hen *Israel* went  
out of *Egypt*: \*  
the house of *Jacob* from  
a barbarous people:

*Judea* became his  
sanctuary: \* *Israel* his  
empire.

The sea saw them, and  
fled: \* the *Jordan* ran  
back to its fountain-head.

men Domini.

Excelsus super omnes  
gentes Dominus: \* & su-  
per omnes cœlos gloria  
ejus.

Quis sicut Dominus  
Deus noster, qui in altis  
habitat: \* & humilia re-  
spicit in cœlo, & in ter-  
râ.

Suscitans de terrâ ino-  
pem: \* & de stercore eri-  
gens pauperem;

Ut collocet eum cum  
principibus: \* cum prin-  
cipibus populi sui.

Qui habitare facit ste-  
rilem in domo: \* matrem  
filiorum lætantem.

*Ant.* Sit nomen Do-  
mini benedictum in sæ-  
cula.

*Ant.* Nos qui vivi-  
mus.

**I**N exitu *Israel* de *Æ-*  
*gypto*: \* domûs *Jacob*  
de populo barbaro:

Facta est *Judea* sanc-  
tificatio ejus: \* *Israel* po-  
testas ejus.

Mare vidit, & fugit: \*  
*Jordanis* conversus est  
retrosum.



xlvi ·S U N D A Y.

The mountains skip-  
ped like rams: \*the hills  
like the lambs of ewes.

What ailed thee, O  
sea, that thou didst flee? \*  
and thee, O *Jordan*, that  
thou didst run back to  
*thy fountain-head*?

Ye mountains, that  
ye skipped like rams? \*  
and ye hills, like the  
lambs of ewes?

At the presence of the  
Lord the earth trem-  
bled: \*at the presence of  
the God of *Jacob*.

Who changed the rock  
into pools of water: \*  
and the stony hill into  
fountains of water.

Not unto us, O Lord,  
not unto us: \*but unto  
thy own name give *all*  
the glory.

For thy mercy's sake,  
and for thy sure pro-  
mise: \*never let the *Gen-  
tiles* say: where now is  
their God?

For our God is in  
heaven: \*he hath done  
all things whatsoever he  
pleased.

The idols of the *Gen-  
tiles* are *but* silver and  
gold: \*the work of the  
hands of men.

They have mouths,  
but they shall not speak: \*

Montes exultaverunt  
ut arietes: \*colles sicut  
agni ovium.

Quid est tibi mare,  
quod fugisti? \*et tu *Jor-  
danis*, quia conversus es  
retrorsum?

Montes, exultastis si-  
cut arietes? \*et colles si-  
cut agni ovium?

A facie Domini mota  
est terra: \*à facie Dei  
*Jacob*.

Qui convertit petram  
in stagna aquarum: \* &  
rupem in fontes aqua-  
rum.

Non nobis, Domine,  
non nobis: \*sed nomini  
tuo da gloriam.

Super misericordiâ  
tuâ, & veritate tuâ: \*ne  
quando dicant *Gentes*:  
ubi est Deus eorum?

Deus autem noster in  
cœlo: \*omnia, quæcun-  
que voluit, fecit.

Simulachra *Gentium*  
argentum & aurum: \*  
opera manuum homi-  
num.

Os habent, & non lo-  
quentur: \*oculos habent,

# V E S P E R S. xlvii

have eyes, but they & non videbunt.  
not see.

they have ears, but Aures habent, & non  
hall not hear: \*they audient: \*nares habent,  
nostrils, but they & non odorabunt.  
not smell.

they have hands, but Manus habent, & non  
hall not feel; they palpabunt; pedes ha-  
feet, but they shall bent, & non ambula-  
walk: \*neither shall bunt: \*non clamabunt in  
cry out with their gutture suo.  
t.

those that make Similes illis fiant, qui  
, become like unto faciunt ea: \* & omnes qui  
: \*and all that put confidunt in eis.

the house of *Israel* Domus *Israel* spera-  
hoped in the Lord: \* vit in Domino: \*adjutor  
their help, and their eorum, & protector eo-  
r. rum est.

the house of *Aaron* Domus *Aaron* spera-  
hoped in the Lord: \* vit in Domino: \*adjutor  
their help, and their eorum, & protector eo-  
r. rum est.

they, who fear the Qui timent Domi-  
n, have hoped in the num, speraverunt in Do-  
l: \*he is their help, mino: \*adjutor eorum, &  
their protector. protector eorum est.

the Lord hath been Dominus memor fuit  
lful of us: \*and hath nostri: \* & benedixit no-  
ed us. bis.

he hath blessed the Benedixit domui *Is-*  
e of *Israel*: \*he hath rael: \* benedixit domui  
ed the house of *Aa-* *Aaron*.

he hath blessed all, Benedixit omnibus, qui  
fear the Lord: \*the timent Dominum: \*pu-  
: with the great. fillis cum majoribus.

May the Lord still Adjiciat Dominus su-

xlviij      S U N D A Y.

heap *his blessings* on you: \* per vos: \* super vos, & on you, and on your super filios vestros. children.

Be ye the blessed of the Lord: \* who made both heaven and earth.

The heaven of heavens is the Lord's *abode*: \* but the earth he hath given to the sons of men.

The dead shall not praise thee, O Lord: \* nor any of those who are gone down to hell. "

But we, who are alive, bless the Lord: \* now, and for evermore.

*Antb.* We, who are alive, bless the Lord.

Benedicti vos à Domino: \* qui fecit cœlum & terram.

Cœlum cœli Domino: \* terram autem dedit filiis hominum.

Non mortui laudabunt te, Domine: \* neque omnes qui descendunt in infernum.

Sed nos, qui vivimus, benedicimus Domino: \* ex hoc nunc, & usque in sæculum.

*Ant.* Nos, qui vivimus, benedicimus Domino.

*The* MAGNIFICAT. *Luke* i.

**M**Y soul \* doth magnify the Lord.

And my spirit hath exulted \* in God my Saviour.

For he hath looked down on his lowly handmaid: \* and behold from henceforth all generations shall call me blessed.

For he, who is the mighty one, hath done great things for me: \* and holy is his name.

And his mercy, from generation to genera-

**M**agnificat \* anima mea Dominum.

Et exultavit spiritus meus \* in Deo salutari meo.

Quia respexit humilitatem ancillæ suæ: \* ecce enim ex hoc beatam me dicent omnes generationes.

Quia fecit mihi magna, qui potens est: \* & sanctum nomen ejus.

Et misericordia ejus, à progenie in progenies, \*

" Expl. To the place of departed souls.

tion,\*is *shewn* to those timentibus eum.  
who fear him.

He hath exerted his strength by his own arm : \* he hath disappointed the proud ones of the designs of their heart. Fecit potentiam in brachio suo : \* disperfit superbos mente cordis sui.

He hath cast down the mighty ones from the throne : \* and raised up the lowly ones. Deposuit potentes de sede : \* & exaltavit humiles.

He hath filled the hungry with good things : \* but the rich hath he sent empty away. Esurientes implevit bonis : \* & divites dimisit inanes.

He hath upholden his servant *Israel* : \* being mindful of his mercy. Suscepit *Israel* puerum suum : \* recordatus misericordiæ suæ.

As he promised to our fathers : \* to *Abraham*, Sicut locutus est ad patres nostros : \* *Abraham*, and to his seed, for ever. & semini ejus in sæcula.

*After the Anthem is repeated, is said the proper PRAYER, which is always the COLLECT of the Mass.*

*On all Sundays, from the second Sunday after the Epiphany to Passion-Sunday (except on Doubles, and within Octaves) are said the following Commemorations, called the Suffrages.*

The S U F F R A G E

*Of the B. V. MARY.*

*Ant.* **H**Oly Mary, succour the miserable, assist the dejected, comfort those that mourn; pray for the people, intercede for the *Ant.* **S**Ancta Maria, succurre miseris, juva pusillanimes, refove debiles; ora pro populo, interveni pro clero, intercede pro de-

# 1 S U N D A Y.

clergy, plead for the devout female sex: let all be sensible of thy aid, who celebrate thy holy memory.

*V.* Pray for us, O holy Mother of God. *R.* That we may be made worthy the promises of *Christ*.

voto-fœmineo sexu: sentiant omnes tuum juvenem, quicumque celebrant tuam sanctam commemorationem.

*V.* Ora pro nobis, sancta Dei genitrix. *R.* Ut digni efficiamur promissionibus *Christi*.

PRAYER. *Concede nos.*

**G**rant, we beseech thee, O Lord God, that we, thy servants, may enjoy constant health both of body and mind, and, by the glorious intercession of blessed *Mary* ever a Virgin, be delivered from all temporal affliction, and come to those joys that are eternal.

*Of the APOSTLES.*

*Anth.* **P**eter the Apostle, and *Paul*, the Doctor of the *Gentiles*, taught us thy law, O Lord.

*V.* Thou wilt make them princes over all the earth. *R.* They shall be mindful of thy name, O Lord.

*Ant.* **P**etrus Apostolus, & *Paulus*, Doctor *Gentium*, ipsi nos docuerunt legem tuam, Domine.

*V.* Constitues eos principes super omnem terram. *R.* Memores erunt nominis tui, Domine.

PRAYER. *Deus, cujus.*

**O** God, whose right hand saved from drowning blessed *Peter* walking on the sea, and delivered his fellow Apostle *Paul*, when the third time shipwrecked, from the bottom of the sea; mercifully hear us; and grant that, by both their merits, we may obtain a glorious eternity.

*Of St. GEORGE.*

*Anth.* **H**E that would come after

*Ant.* **Q**UI vult venire post me,

# V E S P E R S. li

me, let him deny himself, take up his cross, and follow me. abneget semetipsum, tol-lat crucem suam, & sequatur me.

*V.* The righteous man shall flourish like the palm-tree. *R.* He shall thrive like the cedar of *Libanus*. *V.* Justus ut palma florebit. *R.* Sicut cedrus *Libani* multiplicabitur.

PRAYER. *Deus, qui nos.*

**O** God, who, by the merits and prayers of blessed *George* thy Martyr, fillest the hearts of thy people with joy; mercifully grant, that the blessings we ask in his name, we may happily obtain by thy grace.

For PEACE.

*Anth.* **G**Rant peace, *Ant.* **D**A pacem, Domine, in diebus nostris, quia non est alius, qui pugnet pro nobis, nisi tu, Deus noster.

*V.* May peace be on thy ramparts. *R.* And plenty within thy walls. *V.* Fiat pax in virtute tua. *R.* Et abundantia in turribus tuis.

PRAYER. *Deus, à quo.*

**O** God, from whom are all holy desires, righteous counsels, and just works, give to thy servants that peace, which the world cannot give; that our hearts being disposed to keep thy commandments, and the fear of enemies taken away, the times, thro' thy protection, may be peaceable. Thro'. *Amen.*

*V.* May the Lord, *V.* Dominus, &c. *R.* And with, &c. *R.* Et cum, &c. *V.* Let us bless the Lord. *Benedicamus Domino.* *R.* Thanks be to God. *R.* Deo gratias. *V.* May the souls of the faithful departed, thro' the mercy of God, rest in peace. *Amen.*

## lii C O M P L I N.

*When Complin is not said immediately after Vespers; after the V. May the souls, and our Father in Secret, is said:*

*V. May the Lord grant us his peace. R. bis suam pacem. R. Et And life everlasting. vitam æternam. Amen. Amen.*

*Then is said the Anthem of the B. V. MARY, as at the end of Complin.*



## C O M P L I N.

*The Reader begins:*

**P**RAY, Sir, give me your blessing.<sup>1</sup> **J**UBE, Domine, benedicere.

*The B L E S S I N G.*

**M**AY the Lord Almighty grant us a quiet night, and a happy end. *R. Amen.*

*The SHORT LESSON. 1 Pet. v.*

**B***Rebren:* Be sober and watch; for your adversary, the Devil, goeth about, like a roaring lion, seeking whom he may devour: whom resist ye strong in faith. And thou, O Lord, have mercy on us.

*R. Thanks be to God.*

*R. Deo gratias.*

*V. Our help is in the name of the Lord. R. Who made both heaven and earth.*

*V. Adjutorium nostrum in nomine Domini. R. Qui fecit cœlum & terram.*

<sup>1</sup> *The reason why the Deacon, and all other inferior Ministers, or those that perform the functions of such, ask the Priest's or Bishop's blessing, before they read any publick Lesson, is, that none are to take upon themselves to preach or instruct, till they are legally deputed and sent. Hence no inferior Clergyman preacheth or instructeth in the presence of a Bishop, or Priest without leave, which is given by a prayer to God for his enabling grace,*

On SUNDAYS. lii

*After our Father in Secret, the Celebrant says the Confiteor; after which the Quire answers:*

*V.* May almighty God be merciful to thee, forgive thee thy sins, and bring thee to life everlasting. *R. Amen.*

*V.* Misereatur tui omnipotens Deus, & dimissis peccatis tuis, perducatur te ad vitam æternam. *R. Amen.*

*Then all say the Confiteor, as p. xiii. After which the Celebrant says:*

*V.* May almighty God have mercy on you, forgive you your sins, and bring you to life everlasting. *R. Amen.*

*V.* Misereatur vestri omnipotens Deus, & dimissis peccatis vestris, perducatur vos ad vitam æternam. *R. Amen.*

*V.* May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins. *R. Amen.*

*V.* Indulgentiam, absolutionem, & remissionem peccatorum nostrorum tribuat nobis omnipotens, & misericors Dominus. *R. Amen.*

*V.* Turn us to thee, O God, our Saviour. *R.* And turn away thy wrath from us.

*V.* Convertite nos, Deus salutaris noster. *R.* Et averte iram tuam à nobis.

*V.* O God, come thou to my assistance. *R.* O Lord, make haste to help me.

*V.* Deus, in adiutorium meum intende. *R.* Domine, ad adjuvandum me festina.

*V.* Glory. Praise be, &c.

*V.* Gloria. Laus tibi, &c.

*Anth.* Have mercy.

*Ant.* Miserere.

*Psf.* iv.

**W**HEN I called upon him, the God of my justice heard me: \* *when I was in straits, thou didst set me at large.*

**C**UM invocarem, exaudivit me Deus iustitiæ meæ: \* in tribulatione dilatasti mihi.



liv C O M P L I Ñ

Have mercy on me : \*  
and now hear my prayer.

O ye children of men,  
how long will you be  
dull of heart ? \* Why do  
you love vanity, and seek  
after lies ?

But know that the  
Lord hath made won-  
derful his holy one : \*  
the Lord will hear me,  
when I cry out to him.

Be angry and sin \*  
not : \* be sorry on your  
beds, for the designs you  
form in your hearts.

Sacrifice a sacrifice of  
righteousness, and hope  
in the Lord : \* many  
say, who sheweth us  
good things ?

The light of thy coun-  
tenance, O Lord, is  
stamped upon us : \* thou  
hast given, gladness to  
my heart.

In the fruit of their  
wine, and oil : \* are they  
grown rich.

In perfect peace : \* will  
I sleep and take my rest ;

For singularly y, O  
Lord, in hope \* thou hast  
settled me.

Miserere mei : \* &  
exaudi orationem meam.

Filii hominum, us-  
quequo gravi corde ? \*  
Ut quid diligitis vani-  
tatem, & quæritis men-  
daciū ?

Et scitote quoniam mi-  
rificavit Dominus sanc-  
tum suum : \* Dominus  
exaudiet me, cum cla-  
mavero ad eum.

Irascimini, & nolite  
peccare : \* quæ dicitis  
in cordibus vestris, in  
cubilibus vestris com-  
pungimini.

Sacrificate sacrificium  
justitiæ, & sperate in Do-  
mino : \* multi dicunt,  
quis ostendit nobis bona ?

Signatum est super nos  
lumen vultus tui, Do-  
mine : \* dedisti lætitiā  
in corde meo.

A fructu vini, & olei  
sui : \* multiplicati sunt.

In pace, in id ipsum : \*  
dormiam & requiescam ;

Quoniam tu, Domi-  
ne, singulariter in spe,\*  
constituisti me.

\* Expl. *Sin not in your anger.*

y Or, *when I was abandoned and alone.*

*Pf. xxx.*

**I**N thee, O Lord, have I hoped, never let me be confounded: \* *but* according to thy justice rescue me.

Turn to me thine ear: \* make haste to rescue me.

Be unto me a protecting God, and a place of refuge: \* that thou may'st save me.

For my strength and my refuge art thou alone: \* for the sake of thy own name wilt thou bring me out, and feed me.

Thou wilt bring me out of this snare, which they have hid for me: \* for thou art my protector.

Into thy hands I commend my spirit: \* thou hast redeemed me, O Lord, the God of truth<sup>z</sup>.

*Pf. xc.*

**H**E that taketh up his abode in the aid of the Most High: \* shall remain under the protection of the God of heaven.

He shall say to the Lord: Thou art my

**I**N te, Domine, speravi, non confundar in æternum: \* in iustitiâ tuâ libera me.

Inclina ad me aurem tuam: \* accelera ut eruas me.

Esto mihi in Deum protectorem, & in domum refugii: \* ut salvum me facias.

Quoniam fortitudo mea, & refugium meum es tu: \* propter nomen tuum educes me, & enutries me.

Educes me de laqueo hoc, quem absconderunt mihi: \* quoniam tu es protector meus.

In manus tuas commendo spiritum meum: \* redemisti me, Domine, Deus veritatis.

**Q**UI habitat in adiutorio altissimi: \* in protectione Dei cœli commorabitur.

Dicet Domino: susceptor meus es tu, & re-

<sup>z</sup> *Expl. Who art always true to thy word.*

protector and my refuge : \* he is my God, in him will I hope.

For it is he, who hath delivered me from the snare of those that hunted me : \* and from *their* threats.

With his shoulders will he *still* cover thee : \* and under his wings shalt thou *still* hope.

His truth <sup>a</sup> shall encompass thee with a shield : \* thou shalt not fear the terrors of the night :

Nor the arrow flying in the day, nor the mischief stalking in the dark : \* nor an assault, or the noon-day Devil <sup>b</sup>.

A thousand shall fall on thy left, and ten thousand on thy right : \* but to thee he shall not approach.

However thou shalt contemplate with thy own eyes : \* and thou shalt see the reward of sinners.

Thou truly, O Lord, art my hope : \* very high hast thou placed thy place of refuge.

There no evil shall come to thee : \* nor

fugium meum : \* Deus meus, sperabo in eum.

Quoniam ipse liberavit me de laqueo venantium : \* & à verbo asperro.

Scapulis suis obumbrabit tibi : \* & sub pennis ejus sperabis.

Scuto circumdabit te veritas ejus : \* non timebis à timore nocturno :

A sagittâ volante in die, à negotio perambulante in tenebris : \* ab incurfu, & Dæmonio meridiano.

Cadent à latere tuo mille, & decem millia à dexteris tuis : \* ad te autem non appropinquabit.

Verumtamen oculis tuis considerabis : \* & retributionem peccatorum videbis.

Quoniam tu es, Domine, spes mea : \* altissimum posuisti refugium tuum.

Non accedet ad te malum : \* & flagellum

<sup>a</sup> Expl. The effect of his promise shall be thy shield.

<sup>b</sup> Expl. A raging pestilential air at noon-day.

On SUNDAYS. Ivii

any scourge come  
thy dwelling.

or to his Angels  
he given a charge  
thee : \* to guard  
in all thy ways.

hey shall bear thee  
heir hands : \* left  
aps thou hit thy foot  
ist a stone.

the asp and the ba-  
shalt thou tread : \*  
thou shalt trample  
ie lion and dragon.  
nce he hath hoped  
e, I will rescue  
: \* I will protect  
since he hath  
vn<sup>e</sup> my name.

e shall cry out to  
and I will hear  
: \* with him I am  
is distress : I will  
e him, and make  
glorious.

With length of days  
I fill him : \* and  
shew him my sal-  
n<sup>d</sup>.

non appropinquabit ta-  
bernaculo tuo.

Quoniam Angelis suis  
mandavit de te : \* ut  
custodiant te in omnibus  
viis tuis.

In manibus portabunt  
te : \* ne forte offendas  
ad lapidem pedem tuum.

Super aspidem & ba-  
filiscum ambulabis : \* &  
conculcabis leonem &  
draconem.

Quoniam in me spe-  
ravit, liberabo eum : \*  
protegam eum, quoniam  
cognovit nomen meum.

Clamabit ad me, &  
ego exaudiam eum : \* cum  
ipso sum in tribulatione :  
eripiam eum, & glorifi-  
cabo eum.

Longitudine dierum  
replebo eum : \* & osten-  
dam illi salutare meum.

*Pf. cxxxiii.*

OME now, blefs  
the Lord : \* all ye  
nts of the Lord,  
Who stand in the  
e of the Lord, \* in  
courts of the house  
ir God.

**E**CCE nunc benedi-  
cite Dominum : \*  
omnes servi Domini,  
Qui statis in domo  
Domini, \* in atriis do-  
mûs Dei nostri.

*apl. Acknowledged me to be the true God, and respected my*

*apl. That I am his Saviour.*

lviii C O M P L I N

In the night stretch  
out your hands towards  
the sanctuary, \* and bless  
the Lord.

May the Lord bless  
thee from *Sion*, \* who  
made both heaven and  
earth.

*Anth.* Have mercy on  
me, O Lord, and hear  
my prayer.

In noctibus extollite  
manus vestras in sanc-  
ta; \* & benedicite Do-  
minum.

Benedicatte Dominus  
ex *Sion*, \* qui fecit cœ-  
lum & terram.

*Ant.* Misere mihi,  
Domine, & exaudi ora-  
tionem meam.

H Y M N.

**T**O thee, before the  
close of day,  
Creator of the world, we  
pray,  
With wonted mercy us  
direct,  
And from nocturnal  
harms protect.

Let no vain dreams  
disturb our sleep,  
And nightly phantoms  
from us keep;  
*Satan* suppress, that by  
his wiles,  
Our bodies know not  
what defiles.

Merciful Father, bend  
an ear,  
Coequal Son, our pray-  
ers hear,  
O holy Spirit, hear our  
cry,  
Whoreign all three eter-  
nally. *Amen.*

**T**E, lucis ante ter-  
minum,  
Rerum creator, posci-  
mus,  
Ut pro tuâ clementiâ,  
Sis præsul, & custodia.

Procul recedant som-  
nia,  
Et noctium phantas-  
mata,  
Hostemque nostrum  
comprime,  
Ne polluantur corpora.

Præsta, Pater piissi-  
me,  
Patrique compar unice,  
Cum spiritu Paraclito,  
Regnans per omne secu-  
lum. *Amen.*

On SUNDAYS. lix

LITTLE CHAPTER. *Jer. xi.*

THOU, O Lord, art amongst us, and thy holy name hath been called \* upon us : for us not, O Lord our God.

Thanks be to God.

*R. Deo gratias.*

Into thy hands, O

*R. In manus tuas,*

, \* I commend my

*Domine, \* commendo*

Into thy hands.

*spiritum meum. In ma-*

Thou hast redeem-

*nus tuas. V. Redemis-*

, O Lord the God

*ti nos, Domine, Deus*

uth. I commend.

*veritatis. Commendo.*

y be to the Fa-

*Gloria Patri. In manus*

Into thy hands.

*tuas. V. Custodi nos,*

reserve us, O Lord,

*Domine, ut pupillam*

he apple of thine

*oculi. R. Sub umbrâ*

*R. Protect us un-*

*alarum tuarum protege*

the shadow of thy

*nos.*

;

The SONG of SIMEON. *Luke ii.*

. SAVE us.

*Ant. SALVA nos.*

ow dost thou dis-

*Nunc dimittis servum*

thy servant, O

*tuum, Domine, \* secun-*

d, \* according to

*dum verbum tuum, in*

word, in peace.

*pace.*

nce my eyes have

*Quia viderunt oculi*

, \* thy *promised* sal-

*mei, \* salutare tuum ;*

on ;

Which thou hast now

*Quod parasti, \* ante*

ared, \* to shew un-

*faciem omnium populo-*

l nations.

*rum.*

light to enlighten

*Lumen ad revelatio-*

*Gentiles : \* and the*

*nem Gentium : \* & glori-*

y of thy people *Is-*

*am plebis tuæ Israel.*

*Or, We are called thy people, the people of God. So are Christi-*  
*a more excellent manner called after Christ, who is the Lord*

# lx C O M P L I N

*Anth.* Save us, O Lord, waking, and guard us sleeping, that we may watch with *Christ*, and rest in peace. *Alleluia.*

*Ant.* Salva nos, Domine, vigilantes, custodi nos dormientes, ut vigilemus cum *Christo*, & requiescamus in pace. *Alleluia.*

*The following prayers are always said, except on Doubles, and within Octaves.*

**L**ORD have mercy on us. *Christ* have mercy on us. Lord have mercy on us. Our Father. *In Secret. V.* And lead us not into temptation. *R.* But deliver us from evil. I believe in God. *In Secret. V.* The resurrection of the flesh. *R.* And life everlasting, *Amen. V.* Blessed art thou, O Lord, the God of our Forefathers. *R.* Thou art worthy of praise and glory for ever. *V.* Let us bless the Father and the Son, with the Holy Ghost. *R.* Let us praise, and extol him for ever. *V.* Thou art blessed, O Lord, in the heavens above. *R.* Thou art worthy of praise, and glory, and honour for ever. *V.* May the Almighty and merciful Lord bless and preserve us. *R. Amen. V.* Vouchsafe, O Lord, this night.

**K**YRIE eleison. *Christe* eleison. Kyrie eleison. Paternoster. *In Secret. V.* Et ne nos inducas in tentationem. *R.* Sed libera nos à malo. Credo in Deum. *In Secret. V.* Carnis resurrectionem. *R.* Et vitam æternam. *Amen. V.* Benedictus es, Domine, Deus Patrum nostrorum. *R.* Et laudabilis & gloriosus in sæcula. *V.* Benedicamus Patrem, & Filium, cum Sancto Spiritu. *R.* Laudemus, & superexaltemus eum in sæcula. *V.* Benedictus es, Domine, in firmamento cœli. *R.* Et laudabilis, & gloriosus, & superexaltatus in sæcula. *V.* Benedicat, & custodiat nos omnipotens, & misericors Dominus. *R. Amen. V.* Dignare, Domine, nocte istâ. *R.* Sine peccato nos custodire. *V.* Miserere nostri, Domi-

# On SUNDAYS. lxi

to preserve us from ne. *R. Miserere nostri.*  
*V. Have mercy* *V. Fiat misericordia tua,*  
*, O Lord. R. Domine, super nos. R.*  
*mercy on us. V. Quemadmodum speravi-*  
*by mercy, O Lord, mus in te. V. Domine,*  
*on us. R. Accord- exaudi orationem meam.*  
*thè trust we have R. Et clamor meus ad*  
*thee. V. O Lord, te veniat. V. Dominus*  
*by prayer. R. And vobiscum. R. Et cum*  
*y cry come unto spiritu tuo.*  
*V. May the Lord*  
*th you. R. And*  
*by spirit.*

Let us pray. *Vista.*

SIT, we beseech thee, O Lord, this abode,  
 and drive far from it all the snares of the  
 : may thy holy Angels abide therein to pre-  
 us in peace ; and may thy blessing be always  
 Thro'.

May the Lord, &c. *V. Dominus, &c. R.*  
 and with, &c. *Et cum, &c.*

Let us bless the *V. Benedicamus Do-*  
*R. Thanks be to mino. R. Deo gratias.*

## The BLESSING.

RAY the almighty and merciful Lord, the  
 Father, Son, and Holy Ghost, bless and  
 ve us. *R. Amen.*

*Then is said the Anthem as follows :*

*the Complin of Candlemas-Day inclusive, to*  
*Mandy-Thurday.*

AIL *Mary! Queen* **A**VE *Regina cœ-*  
*of heav'nly spheres! lorum!*  
*whom th'Angelick Ave Domina Angelo-*  
*a host reveres! rum!*  
*fruitful root! Hail Salve radix! salve porta!*  
*sacred gate,*  
*OL. II. f*



lxii      *The* C O M M O N      *Vespers.*

Whence the world's light      Ex quâ mundø lux est  
derives it's date!      orta;

O glorious Maid, with      Gaude Virgo gloriosa,  
beauty blest!

May joys eternal fill thy      Super omnes speciosa,  
breast!

Thus crown'd with beau-      Vale, O valde decora,  
ty and with joy,

Thy prayers for us with      Et pro nobis *Christum*  
*Christ* employ.      exora.

*V.* Vouchsafe, O sa-      *V.* Dignare me lau-  
cred Virgin, to accept      dare te, Virgo sacrata.

my praises.      *R.* Give      *R.* Da mihi virtutem  
me strength against thy      contra hostes tuos.

enemies.

PRAYER.      *Concede misericors.*

**G**Rant us, O merciful God, strength against  
all our weakness: that we, who celebrate the  
memory of the holy Mother of God, may, by the  
help of her intercession, rise again from our iniquities.  
Thro' the same *Jesus Christ* our Lord.      *Amen.*

*V.* May the divine      *V.* Divinum auxili-  
assistance always remain      um maneat semper no-  
with us.      *R.* *Amen.*      biscum.      *R.* *Amen.*

Our Father.      Hail *Mary.*      I believe.      *In Secret.*

\*\*\*\*\*

*The* COMMON of the B. V. MARY.

V E S P E R S.

P S A L M S.

*Pf.* cix. Dixit Dominus, *p.* xli.—*Pf.* cxii. Lau-  
date pueri; *p.* xliv.

*Pf.* cxxi.

**I** Am rejoiced at what      **L**Ætatus sum in his,  
hath been told me: \*      quæ dicta sunt mi-  
we are to go up to the      hi: \* in domum Domini  
house of the Lord.      ibimus.

12. Of the B. V. MARY. lxiii

feet have stood \* Stantes erant pedes  
courts, O *Jeru-* nostri: \* in atriis tuis,  
*Jerusalem.*

*Jerusalem*, which is *Jerusalem*, quæ ædi-  
building like a city: \* ficatur ut civitas: \* cu-  
these parts are joined jus participatio ejus in  
id ipsum.

thither it was the Illuc enim ascende-  
went up, the runt tribus, tribus Do-  
of the Lord: \* mini: \* testimonium  
ing to the <sup>d</sup> ordi- *Israel*, ad confitendum  
given to *Israel*, nomini Domini.  
e praise to the  
of the Lord.

there were placed Quia illuc federunt  
dgment-seats: \* sedes in judicio: \* sedes  
dgment-seats over super domum *David*.  
use of *David*.

for what makes Rogate quæ ad pacem  
peace of *Jerusa-* sunt *Jerusalem*: \* &  
and may plenty abundantia diligentibus  
all that love thee. te.

peace be on thy<sup>e</sup> Fiat pax in virtute  
ts: \* and plenty tuâ: \* & abundantia in  
thy walls. turribus tuis.

the sake of my Propter fratres meos,  
en, and my rela- & proximos meos: \*  
\* have I spoken loquebar pacem de te.  
on thee.

the sake of the Propter domum Do-  
of the Lord, mini Dei nostri: \* quæ  
\* have I sought sivi bona tibi.  
prosperity.

l. Or to the testimony, that is, the ark of the testimony of

In thy strength, or fortifications. May thou be secure from  
ts of foreign enemies, and may plenty be within thy walls.

*Pf.* cxuvi.

**U**Nless the Lord himself shall build up the house : \* in vain have laboured the builders thereof.

Unless the Lord shall guard the city : \* in vain watcheth the sentinel thereof.

It is in vain for you to rise before the light : \* rise, after you have taken your rest, you who eat the bread of sorrow : \*

Since he will give sleep to his beloved ones : \* behold children are an inheritance from the Lord ; the fruit of the womb, a reward.

Like arrows in the hand of a man of might : \* so shall be the children of those who have been shaken.

Blessed is the man, whose desire is filled with them : \* he shall not be confounded, when he shall speak to his enemies at the gate.

**N**ISI Dominus ædificaverit domum : \* in vanum laboraverunt, qui ædificant eam.

Nisi Dominus custodierit civitatem : \* frustra vigilat, qui custodit eam.

Vanum est vobis ante lucem surgere : \* surgite, postquam sederitis, qui manducatis panem doloris.

Cum dederit dilectis suis somnum : \* ecce hæreditas Domini, filii ; merces, fructus ventris.

Sicut sagittæ in manu potentis : \* ita filii excussorum.

Beatus vir, qui implevit desiderium suum ex ipsis : \* non confundetur, cum loquetur inimicis suis in portâ.

*Pf.* cxlvii.

**P**Raise the Lord, O *Jerusalem* : \* praise thy God, O *Sion*.

**L**Auda, *Jerusalem*, Dominum : \* lauda Deum tuum, *Sion*.

§ Expl. It is in vain for those in grief and under misfortunes to waste themselves with watchings and cares : let them quietly use their lawful endeavours, and submit to the will of God ; since he will certainly afford rest and ease to his beloved ones.

or strong hath he  
the bolts of thy  
: \* he hath bles-  
hy children within  
valls.

is he that hath set-  
peace within thy  
ers : \* with the <sup>h</sup> fat  
reat feedeth he thee.

is he, who sendeth  
his orders to the  
: \* his orders go  
speed.

is he, who sendeth  
like *flocks of wool* : \*  
rinkleth his hoar-  
like ashes.

e sendeth down his  
like mouthfuls <sup>1</sup> : \*  
can stand the cold  
of ?

e will send forth his  
l, and it shall melt  
ay : \* his spirit will  
the, and the waters  
flow again.

is he who maketh  
vn his command-  
ts to *Jacob* : \* his  
and ordinances to  
l.

e hath not done thus  
very nation : \* nor  
he made known his  
to them.

xpl. *The finest wheat flour.*

xpl. *Large hail-stones, as big as a mouthful of bread. We frequent instances of the prodigious size of these stones, which like the blossoms of trees, cut the faces of travellers, &c.*

Quoniam confortavit  
feras portarum tuarum : \*  
benedixit filiis tuis in te.

Qui posuit fines tuos  
pacem : \* & adipe fru-  
menti satiat te.

Qui emittit eloquium  
suum terræ : \* velociter  
currit sermo ejus.

Qui dat nivem sicut  
lanam : \* nebulam, sicut  
cinerem, spargit.

Mittit chrysellum  
suam sicut buccellas : \*  
ante faciem frigoris ejus-  
qui sustinebit ?

Emittet verbum suum,  
& liquefaciet ea : \* flabit  
spiritus ejus, & fluent  
aquæ.

Qui annuntiat verbum  
suum *Jacob* : \* justitias,  
& judicia sua *Israel*.

Non fecit taliter omni  
nationi : \* & judicia sua  
non manifestavit eis.

H Y M N.

**H**AIL God's bright  
Mother, Hail!  
Perpetual Virgin blest:  
Sea-star, by which we  
sail,  
And gate of heav'nly  
rest!

This *Ave* we to thee  
From *Gabriel's* mouth  
rehearse:

Let peace our portion  
be,

And *Eve's* name reverse.

The sinner's bonds  
unbind,

Our evils drive away;  
Bring light unto the  
blind;

For grace and blessings  
pray.

Thy self a mother  
shew,

May he receive thy  
prayer,

Who, for the debts we  
owe,

From thee would breathe  
our air.

O Virgin chaste and  
mild,

Whose virtues all sur-  
pass,

Preserve us undefil'd,  
And make us meek and  
chaste.

Our lives preserve  
from ill,

To bliss secure the way;

**A**VE Maris stella,  
Dei Mater alma;  
Atque semper Virgo

Fælix cœli porta.

Sumens illud *Ave*  
*Gabrielis* ore,

Funda nos in pace,

Mutans *Eve* nomen.

Solve vincla reis,

Profer lumen cæcis,  
Mala nostra pelle,

Bona cuncta posce.

Monstra te esse ma-  
trem;

Sumat per te preces,

Qui, pro nobis natus,

'Tulit esse tuus.

Virgo singularis,

Inter omnes mitis,

Nos culpis solutos,  
Mites fac, & castos.

Vitam præsta puram,

Iter para tutum;

*Vespers. Of the B. V. MARY.* lxvii

That *Christ* our souls Ut videntes *Jesus*,  
may fill

With joys, that ne'er Semper collætemur,  
decay.

Let's praise the Fa- Sit laus Deo Patri;  
ther's name;

To *Jesus* glory be; Summo *Christo* decus;

To th' Holy Ghost the Spiritui Sancto,  
same,

One honour to the three. Tribus honor unus.

*Amen.*

*Amen.*

\*\*\*\*\*

## *The* COMMON of APOSTLES and EVANGELISTS.

### INSTRUCTION.

**A**POSTLE signifies *Envoy* or *Embassador*, because the Apostles were the Envoys or Embassadors of *Jesus Christ*, sent by him to preach the Gospel to all nations, with a promise that he would be with them and their successors, *all days, even to the end of the world*. We are therefore to look on them as our fathers, since it was through them we received the precious gift of faith. We ought likewise on their festivals, in a particular manner, to give thanks to God for having made us members of his *Apostolick* and *Catholick* Church, and impartially examine the conduct of our lives, to see, if while we submit our reason and understanding to the truths the Apostles taught mankind, we bend our wills to the practice of those divine precepts they left behind them. This grace we ought to beg of God on their festivals through their powerful intercession.

### I. V E S P E R S.

*The* PSALMS as on Sundays, p. xli. *except the last, which is* Pf. 116, *Laudate Dominum omnes, as after the Anthems.*

lxviii *The* COMMON I. *Vespers.*

*Anth.* **T**HIS is my commandment, that you love one another, as I have loved you.

*Anth.* No man hath a greater love, than to lay down his life for his friends.

*Anth.* You are my friends, if you do what I command you, says the Lord.

*Anth.* Blessed are the peace-makers ; blessed are the clean of heart ; for they shall see God.

*Anth.* By your patience you shall possess your souls.

*Ant.* **H**OC est præceptum meum, ut diligatis invicem, sicut dilexi vos.

*Ant.* Majorem charitatem nemo habet, ut animam suam ponat quis pro amicis suis.

*Ant.* Vos amici mei estis, si feceritis ea, quæ præcipio vobis, dicit Dominus.

*Ant.* Beati pacifici, beati mundo corde: quoniam ipsi Deum videbunt.

*Ant.* In patientiâ vestrâ possidebitis animas vestras.

P S A L M cxvi.

**P**Raise the Lord all ye nations: \* praise him all ye people:

For his mercy is confirmed upon us: \* and the truth<sup>a</sup> of the Lord remaineth for ever.

*Anth.* By your patience.

**L**Audate Dominum omnes gentes: \* laudate eum omnes populi.

Quoniam confirmata est super nos misericordia ejus: \* & veritas Domini manet in æternum.

*Ant.* In patientiâ.

LITTLE CHAPTER.

**B**rethren, you are not now strangers and sojourners: but you are fellow-citizens with the saints, and the domesticks of God, being built on the foundation of apostles and prophets, *Iesus Christ* himself being the chief corner-stone.

<sup>a</sup> Expl. *The Lord will be ever true to his promise.*

I. *Vespers.* Of APOSTLES, &c. Ixix

H Y M N.

**T**Hroughout the world let joys arise,  
**E**XULTET orbis gaudiis,

Let praises echo thro' the skies :  
 Cœlum resultet laudibus :

Heaven and earth with joyful quire  
 Apostolorum gloriam

To praise th' Apostles now conspire.  
 Tellus & astra concinunt.

O you, true lights of human kind,  
 Vos sæculorum iudices,

And judges of the world design'd,  
 Et vera mundi lumina,

To you our hearty vows we show,  
 Votis precamur cordium,

Hear your petitioners below.  
 Audite voces supplicum.

The gates of heav'n by your command  
 Qui templa cœli clauditis,

Are fasten'd close, or open stand ;  
 Seraque verbo solvitis,

Grant, we beseech you then, that we  
 Nos à reatu noxios

From sinful slav'ry may be free.  
 Solvi jubete, quæsumus.

Sickness and health your power obey ;  
 Præcepta quorum protinus

This comes, and that you drive away :  
 Languor-salusque sentiunt ;

Then from our souls all sickness chace,  
 Sanate mentes languidas ;

Let healing virtues take it's place.  
 Augete nos virtutibus.

That when our judge returns to weigh  
 Ut cum redibit arbiter

Our actions at the dreadful day,  
 In fine Christus sæculi,



lxx    *The* C O M M O N    II. *Vespers.*

We may with him again  
ascend

To live in joys that ne-  
ver end.

To God the Father,  
and the Son,

And Holy Spirit, three  
in one,

Be endless glory, as be-  
fore

The world began, for  
ever more. *Amen.*

*V.* Their sound hath  
gone all over the earth.

*R.* And their words to  
the utmost bounds of the  
globe.

*Nos sempiterni gaudii*

*Concedat esse compotes.*

*Patri, simulque Filio,*

*Tibique, Sancte Spiritus,*

*Sicut fuit, sit jugiter,*

*Sæclum per omne, glo-  
ria. Amen.*

*V.* In omnem terram  
exivit sonus eorum. *R.*

*Et in fines orbis terræ  
verba eorum.*

*At the* M A G N I F I C A T.

*Anth.* They shal' de-  
liver you up to their  
councils, and scourge  
you in their synagogues:  
and you shall be carried  
before kings and gover-  
nors on my account, for  
a testimony to them and  
the *Gentiles*.

*Ant.* Tradent enim  
vos in conciliis, & in sy-  
nagogis suis flagellabunt  
vos: & ante reges & præ-  
sides ducemini propter  
me, in testimonium illis  
& *Gentibus*.

II. V E S P E R S.

*Anth.* **T**HE Lord  
hath sworn;  
and he will not repent  
it: Thou art a priest for  
ever.

*Ant.* **J**Urauit Domi-  
nus, & non  
pænitebit eum: tu es sa-  
cerdos in æternum.

*Pf.* cix. Dixit Dominus, *p.* xli.

*Anth.* The Lord hath  
sworn.

*Ant.* Juravit Domi-  
nus.

*Anth.* May the Lord  
place him with the prin-  
ces of his people.

*Ant.* Collocet eum  
Dominus cum principi-  
bus populi sui.

*pers.* Of APOSTLES, &c. • lxxi

*Pf.* cxii. Laudate pueri, p. xlv.

*ib.* May the Lord him. *Ant.* Collocet eum Dominus.

*ib.* Thou hast broken Lord, my bonds er: to thee will I ce a sacrifice of dis. *Ant.* Dirupisti, Domine, vincula mea: tibi sacrificabo hostiam laudis.

*Pf.* cxv.

ped, therefore have spoke: \*tho' I was ht exceeding low. *C* Redidi, propter quod locutus sum: \* ego autem humiliatus sum nimis.

id in my surprize: \* ankink are liars. Ego dixi in excessu meo: \* omnis homo mendax.

hat shall I render e Lord, \* for all he done for me? *Q*uid retribuam Domino, \* pro omnibus, quæ retribuit mihi?

will take the cup<sup>n</sup> vation, \* and call on ame of the Lord. Calicem salutaris accipiam, \* & nomen Domini invocabo.

will pay my vows to ord before all his e: \* precious in the of the Lord is the of his saints. *V*ota mea Domino reddam coram omni populo ejus: \* pretiosa in conspectu Domini mors sanctorum ejus.

Lord, I am truly ervant: \* I am truly servant, and thy maid's son. *O* Domine, quia ego servus tuus, ego servus tuus, & filius ancillæ tuæ.

hou hast broken my s asunder: \* to thee l sacrifice a sacrifice aise, and call on the e of the Lord. *Dirupisti vincula mea: \* tibi sacrificabo hostiam laudis, & nomen Domini invocabo.*

will pay my vows to *Vota mea Domino*

*xpl.* I will pour out a libation on his altar in thanksgiving for vng saved me.

lxxii *The COMMON II. Vespers.*

the Lord in the sight of  
all his people: \* in the  
courts of the house of  
the Lord, in the midst  
of thee, O *Jerusalem*.

*Anth.* Thou hast broken:  
ken:

*Anth.* Going they  
went and wept, when  
they cast their Seeds.

reddam in conspectu  
omnis populi ejus: \* in  
atriis domus Domini,  
in medio tui, *Jerusalem*.

*Ant.* Dirupisti.

*Ant.* Euntes ibant, &  
flebant mittentes semina  
sua.

*Pf.* cxxv.

**W**HEN the Lord  
brings back the  
captives of *Sion*: \* we  
shall ° be like men in  
comfort.

Then shall our mouth  
be filled with joy: \* and  
our tongue with exulta-  
tion.

Then shall they say  
amongst the *Gentiles*: \*  
The Lord hath done  
great things for them.

The Lord hath done  
great things for us: \* we  
are now in joy.

Bring back, O Lord,  
our captive people, \* like  
a torrent in the south. <sup>p</sup>

They that sow in  
tears, \* shall reap in ex-  
ultation.

**I**N convertendo Do-  
minus captivitatem  
*Sion*: \* facti sumus sicut  
consolati.

Tunc repletum est  
gaudio os nostrum: \* &  
lingua nostra exultati-  
one.

Tunc dicent inter  
*Gentes*: \* magnificavit  
Dominus facere cum  
eis.

Magnificavit Domi-  
nus facere nobiscum: \*  
facti sumus lætantes.

Converte, Domine,  
captivitatem nostram, \*  
sicut torrens in austro.

Qui feminant in la-  
crymis, \* in exultatione  
metent.

<sup>o</sup> Lit. We were. But the context directs it to be in the future,  
and St. Augustin interprets the whole psalm of our future and final  
deliverance from the bondage of corruption.

<sup>p</sup> Expl. Bring back thy people from their captivity, which will  
fill them with joy, as a torrent of fresh water doth the inhabitants of  
the hot, burnt-up countries of the south.

*pers.* Of APOSTLES, &c. lxxiii.

ing they went and  
\* when they cast  
seeds.

t returning they  
come with joy,\*  
ing their sheaves.

th. Going they

Euntes ibant, & fle-  
bant,\*mittentes semina  
sua.

Venientes autem ve-  
nient cum exultatione,\*  
portantes manipulos suos.

*Ant.* Euntes ibant.

th. Mighty is their  
, and thy friends  
inoured, O God.

*Ant.* Confortatus est  
principatus eorum, &  
honorati sunt amici tui,  
Deus.

*Pf.* cxxxviii.

ORD, thou hast  
tried me, and hast  
n me : \* thou hast  
n my sitting down,  
sing up. <sup>9</sup>

ou hast known my  
hts afar off : \* my  
and my line <sup>r</sup> hast  
examined.

l thou hast foreseen  
y ways : \* when  
was no speech on  
ngue.

old, O Lord, thou  
:st all things, the  
nd those of old : \*  
formedst me, and  
thy hand upon

**D**OMINE, probasti  
me, & cognovisti  
me : \* tu cognovisti sessi-  
onem meam, & resur-  
rectionem meam.

Intellexisti cogitatio-  
nes meas de longe : \* se-  
mitam meam, & funicu-  
lum meum investigasti.

Et omnes vias meas  
prævidisti : \* quia non est  
sermo in lingua mea.

Ecce, Domine, tu  
cognovisti omnia, novis-  
sima, & antiqua : \* tu for-  
mast me, & posuisti su-  
per me manum tuam.

y knowledge is too  
rful for me : \* it is

Mirabilis facta est sci-  
entia tua ex me : \* con-

*l. Borb at rest, and in action.*

*conduct of life, the rule of my actions. 'Tis an allusion to  
and plummet of the mason.*

*l. Even in the womb of my mother, as soon as I was formed,  
I'st bold of me, as thy own.*

L. II.

lxxiv *The COMMON II. Vespers.*

great, and I cannot reach it.

Whither shall I go from thy spirit? \* And from thy face whither shall I fly?

If I ascend to heaven, thou art there: \* if I go down to hell, thou art also there.

If I take my wings in the morning, \* and dwell in the farthest *isses* of the sea:

Truly, thy hand will lead me thither: \* and thy right hand support me.

And I said: perhaps darkness may conceal me: \* ~~eyes~~ night itself will shine on me in my pleasures.

For darkness shall not be dark to thee, and the night shall be light as day: \* the darkness of the one and the light of the other is the same *to thee*.

For thou art in possession of my reins: \* thou hast protected me from my mother's womb.

I will acknowledge to thee, that thou art awful in thy greatness: \* wonderful are thy works,

fortata est, & non potero ad eam.

Quò ibo à spiritu tuo? \* Et quò à facie tuâ fugiam?

Si ascendero in cœlum, tu illic es: \* si descendero in infernum, ades.

Si sumpsero penas meas diluculo, \* & habitavero in extremis maris:

Etenim illuc manus tua deducet me: \* & tenebit me dextera tua.

Et dixi: forsitan tenebræ conculeabunt me: \* & nox illuminatio mea in deliciis meis.

Quia tenebræ non obscurabuntur à te, & nox sicut dies illuminabitur: \* sicut tenebræ ejus, ita & lumen ejus.

Quia tu possedisti renes meos: \* suscepisti me de utero matris meæ.

Confitebor tibi, quia terribiliter magnificatus es: \* mirabilia opera tua, & anima mea cognoscit

<sup>t</sup> Expl. *Thou hast always known the most secret thoughts of my soul.*

*Acts. Of APOSTLES, &c.* LXXXV

my soul knoweth it  
well.

It a bone of mine is  
from thee, which  
formedst in secret : \*  
my whole substance  
lower parts of the

Non est occultatum  
os meum à te, quod fe-  
cisti in occulto : \* & sub-  
stantia mea in inferiori-  
bus terræ.

my eyes did see my  
perfect being, and in  
book were all parts  
in : \* they were  
ed day by day, and  
of them before. \*

Imperfectum meum  
viderunt oculi tui, & in  
libro tuo omnes scriben-  
tur : dies formabuntur,  
& nemo in eis.

It to me, O God,  
friends are exceed-  
honourable : \* ex-  
ing mighty is their  
r.

Mihi autem nimis ho-  
nificati sunt amici tui,  
Deus : \* nimis conforta-  
tus est principatus eo-  
rum.

will set about to  
over them, but they  
were found more than  
lands of the sea : \*  
up, and am still  
thee. \*

Dinumerabo eos, &  
super arenam multipli-  
cabuntur : \* exurrexi, &  
adhuc sum tecum.

thou, O God, wilt  
be wicked : \* ye men  
blood begone from

Si occideris, Deus,  
peccatores : \* viri san-  
guinem declinate à me.

because you say in  
thoughts : \* they

Quia dicitis in cogita-  
tione : \* accipient in va-

*expl. In the womb of my mother, as much secreted from the sight  
, as if in the bowels of the earth.*

*expl. Thou didst behold me, when I was still an embryo in the  
of my mother. Every part of my body was noted down, as it  
in a book : the formation was progressive day after day, and  
completed before it's appointed time.*

*expl. I attempted it, but was still where I was, lost in the con-  
tion of thy power.*

lxxvi      *The COMMON II. Vespers.*

shall receive thy cities      nitate civitates tuas.  
in vain. <sup>2</sup>

Lord, have I not hated them that hated thee? \* and pined away at thy enemies?

I have hated them with a perfect hatred: \* and they are become enemies to me.

Try me, O God, and know my heart: \* examine me, and know my paths.

And see if a way of iniquity be in me: \* and lead me in the everlasting way.

*Antb.* Mighty is their power.

Nonne qui oderunt te, Domine, oderam? \* & super inimicos tuos tabescebam?

Perfecto odio oderam illos: \* & inimici facti sunt mihi.

Proba me, Deus, & scito cor meum: \* interroga me, & cognosce semitas meas.

Et vide si via iniquitatis in me est: \* & deduc me in viâ eternâ.

*Ant.* Confortatus est.

LITTLE CHAPTER and HYMN, as in the first Vespers, p. lxviii.

*V.* They published the works of God.

*R.* And understood his deeds.

*V.* Annuntiaverunt opera Dei.

*R.* Et facta ejus intellexerunt.

*At the MAGNIFICAT.*

*Antb.* Be valiant in battle, and fight with the old serpent: and you shall receive an everlasting kingdom.

*Ant.* Estote fortes in bello, & pugnate cum antiquo serpente: & accipietis regnum æternum.

<sup>2</sup> Expl. *All the promises of an eternal abode in heaven are vain to the wicked.*

*I. Vespers.* Of ONE MARTYR. lxxvii

*The COMMON of ONE MARTYR.*

INSTRUCTION.

**T**HE holy *Martyrs* come next after the *Apostles*, in whose honour the Church hath instituted festivals. This honour is due to them, for having borne testimony to the truths of the Christian Religion before the Pagans, and for having sealed this their testimony with their blood, and given their lives for *Jesus Christ*. The Church thanks God for the courage and constancy he gave them, and proposes their example to her children. It is true, we do not live amongst Idolaters, against whom we have our faith to defend: But the number of *Libertines* and bad *Christians* is very great, before whom we ought not to be ashamed to shew, that we profess a religion that is holy; and for which we ought to be ready to lose all, even our very lives. Such is the grace of constancy and resolution we ought to beg of God thro' the intercession of the *Martyrs*.

I. VESPERS.

*The PSALMS as on Sundays, p. xli. Except the last, which is Laudate Dominum omnes, as p. lxxviii.*

*Antb.* **H**E that shall confess me before men, him will I also confess before my Father.

*Antb.* He that followeth me, walketh not in darkness, but shall have the light of life, says the Lord.

*Antb.* He that serveth me, let him follow me: and where I am, there also let my servant be.

*Antb.* If any one shall serve me, my Father,

*Ant.* **Q**UI me confessus fuerit coram hominibus, confitebor & ego eum coram patre meo.

*Ant.* Qui sequitur me, non ambulat in tenebris, sed habebit lumen vite, dicit Dominus.

*Ant.* Qui mihi ministrat, me sequatur: & ubi ego sum, illic sit & minister meus.

*Ant.* Si quis mihi ministraverit, honorifica-



lxxviii *The* C O M M O N *I. Vespers.*

who is in heaven, will  
honour him, says the  
Lord.

cabit eum Pater meus,  
qui est in cœlis, dicit  
Dominus.

*Anth.* I desire, Father,  
that where I am, there  
also my servant may be.

*Ant.* Volo, Pater, ut  
ubi ego sum, illic sit &  
minister meus.

LITTLE CHAPTER. *James i. 12, 19.*

**B**lessed is the man that endureth temptation:  
for when he hath been proved, he shall re-  
ceive the crown of life, which God hath promised  
to them that love him.

H Y M N.

**O** God, the lot, the  
crown, the gain,  
Of soldiers in thy service  
slain;

Make us forsake our sin-  
ful ways,

Who meet to sing this  
martyr's praise.

• This saint, esteeming  
wordly joys

As pleasing cheats, de-  
ceitful toys,

And bitter too with se-  
cret gall,

Nobly for heav'n scorn'd  
them all.

He bravely ran his  
painful race,

And look'd his torments  
in the face;

For thee he fearless sheds  
his blood,

And wades to heaven  
thro' the flood.

**D**EUS, tuorum mi-  
litum

Sors & corona, præmi-  
um;

Laudes canentes marty-  
ris

Absolve nexu criminis.

Hic nempe mundi  
gaudia,

Et blanda fraudum pa-  
bula,

Imbuta felle deputans,

Pervenit ad cœlestia.

Pœnas cucurrit forti-  
ter,

Et sustulit viriliter;

Fundensque pro te san-  
guinem

Æterna dona possidet.

## II. *Vespers.* Of ONE MARTYR. lxxix

|                           |                         |
|---------------------------|-------------------------|
| To thee, thou gracious    | Ob hoc p̄ccatu sup-     |
| Lord, we fly,             | plici                   |
| Beseeching thee with      | Te poscimus, piissime,  |
| humble cry,               |                         |
| That, on this Martyr's    | In hoc triumpho Mar-    |
| triumph, we               | tyris                   |
| From sin may be ab-       | Dimitte noxam servulis. |
| solv'd by thee.           |                         |
| To God the Father,        | Laus & perennis glo-    |
| and the Son,              | ria                     |
| And holy spirit, three in | Patri sit atque Filio,  |
| one,                      |                         |
| Be equal glory, endless   | Sancto simul paracito,  |
| praise,                   |                         |
| For an eternal length of  | In sempiterna sæcula.   |
| days. <i>Amen.</i>        | <i>Amen.</i>            |

|                               |                               |
|-------------------------------|-------------------------------|
| <i>V.</i> Thou hast crown-    | <i>V.</i> Gloriâ & honore     |
| ed him with glory and         | coronasti eum, Domine.        |
| honour, O Lord. <i>R.</i> And | <i>R.</i> Et constituisti eum |
| hast placed him over the      | super opera manuum tu-        |
| works of thy hand.            | arum.                         |

### *At the* MAGNIFICAT.

|                          |                              |
|--------------------------|------------------------------|
| <i>Anth.</i> This saint  | <i>Ant.</i> Iste sanctus pro |
| fought even unto death   | lege Dei sui certavit us-    |
| for the law of his God,  | que ad mortem, & à ver-      |
| and feared not the words | bis impiorum non timu-       |
| of the wicked; for he    | it; fundatus enim erat       |
| was founded on a firm    | supra firmam petram.         |
| rock.                    |                              |

## II. V E S P E R S.

*The PSALMS as on Sundays, p. xli. except the last, which is: Credidi, p. lxxi. The ANTHEMS, LITTLE CHAPTER, and HYMN, as above in the first Vespers, p. lxxvii.*

|                               |                                |
|-------------------------------|--------------------------------|
| <i>V.</i> The righteous man   | <i>V.</i> Justus ut palma      |
| shall flourish like the       | florebit. <i>R.</i> Sicut ce-  |
| palm-tree. <i>R.</i> He shall | dras <i>Libani</i> multiplica- |
| thrive like the cedar of      | bitur.                         |
| <i>Libanus.</i>               |                                |

*At the* MAGNIFICAT.

*Ant.* He that is willing to come after me, let him deny himself, take up his cross, and follow me. *Ant.* Qui vult venire post me, abneget semetipsum, & tollat crucem suam, & sequatur me.



M A S S

*Of a* MARTYR *and* BISHOP.

INTROIT. *Ecclef. xlv.*

**T**HE Lord settled with him a covenant of peace, and made him a chief, that he may have the honour of priesthood for ever. *Pf. 131.* O Lord, remember *David*, and all his meekness in suffering. *V.* Glory. **S**Tatuit ei Dominus testamentum pacis, & principem fecit eum: ut sit illi sacerdotii dignitas in æternum. *Pf. 131.* Memento, Domine, *David*, & omnis mansuetudinis ejus. *V.* Gloria.

COLLECT. *Infirmiorem.*

**H**AVE regard, O Almighty God, to our weakness, and, as we sink under the weight of our doings, let the glorious intercession of blessed *N.* thy Martyr and Bishop, be a protection to us. Thro'.

EPISTLE. *James i. 12, 19.*

**D**Early beloved, Blessed is the man that endureth temptation: for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love him. Let no man, when he is tempted, say that he is tempted by God: for God is not a tempter to evil; and he tempteth no man. But every man is tempted, being drawn

Of a MARTYR and BISHOP. lxxx

away by his own concupiscence, and allured by it. Then when concupiscence hath conceived, it bringeth forth sin: but sin, when it is completed, begetteth death. Be not therefore deceived, my dearest brethren. Every best gift, and every perfect gift, is from above, coming down from the Father of lights, with whom there is no change, nor shadow of alteration. For of his own free will hath he begotten us by the word of truth, that we might be some beginning<sup>t</sup> of his creatures.

GRADUAL. Ps. lxxxviii.

|                                                                                                                                                                                                                                         |                                                                                                                                                                                                                           |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>I have found <i>David</i> my servant: with my holy oil have I anointed him: for my hand shall help him; and my arm shall strengthen him. <i>V.</i> The enemy shall have no advantage over him: nor the son of iniquity hurt him.</p> | <p>Inveni <i>David</i> servum meum, oleo sancto meo unxi eum: manus enim mea auxiliabitur ei, &amp; brachium meum confortabit eum. <i>V.</i> Nihil proficiet inimicus in eo, &amp; filius iniquitatis non nocebit ei.</p> |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

TRACT. Ps. xx.

|                                                                                                                                                                                                                                                      |                                                                                                                                                                                                                           |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>Thou hast given him his heart's desire: and hast not withholden from him the request of his lips. <i>V.</i> For thou wast before-hand with him in the blessings of sweetness. <i>V.</i> Thou hast set on his head a crown of precious stones.</p> | <p>Desiderium animæ ejus tribuisti ei: &amp; voluntate labiorum ejus non fraudasti eum. <i>V.</i> Quoniam prævenisti eum in benedictionibus dulcedenis. <i>V.</i> Posuisti in capite ejus coronam de lapide pretioso.</p> |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

GOSPEL. Luke xiv. 26, 34.

**A**T that time Jesus said to the multitude: If any one come to me, and hate not his father and

<sup>t</sup> Expl. That we might be, as it were, the firstlings of his creatures

mother, and wife and children, and brethren and sisters, yea and his own life also, he cannot be my disciple. And whosoever doth not carry his cross, and come after me, cannot be my disciple. For which of you, having a mind to build a tower, doth not first sit down and reckon the charges that are necessary, whether he have wherewithal to finish it. Lest after he hath laid the foundation, and is not able to finish it, all that see it begin to mock at him, saying: This man began to build, and was not able to finish. Or what king, about to go to war against another king, doth not first sit down and think, whether he be able with ten thousand to meet him, that with twenty thousand cometh against him. Or else, while the other is yet a-far off, he sendeth an embassy, and desireth conditions of peace. So likewise every one of you, that doth not renounce all that he possesseth, cannot be my disciple.

OFFERTORY. *Pf. lxxxviii.*

My truth and my Veritas mea & misericordia are with him: *ricordia mea cum ipso:*  
and in my name shall & in nomine meo exal-  
his power be exalted. *tabitur cornu ejus.*

## S E C R E T.

**M**ercifully receive, O Lord, the offerings dedicated to thee by the merits of blessed N. thy Martyr and Bishop, and grant they may be a continual support to us. *Thro'.*

COMMUNION. *Pf. lxxxviii.*

Once have I sworn by Semel juravi in sanc-  
my holy name: his po- to meo: semen ejus in  
sterity shall remain for æternum manebit, & se-  
ever, and his throne as des ejus sicut sol in con-  
the sun before me, and spectu meo, & sicut luna  
as the moon perfect for perfecta in æternum, &  
ever, and the faithful testis in cœlo fidelis.  
witness in heaven.

# MARTYR and BISHOP lxxxiii

## OSTCOMMUNION. *Resecti.*

fed by the participation of thy sacred gifts,  
beseech thee, O Lord our God; that we  
the efficacy thereof by the intercession of  
thy Martyr and Bishop. Thro'.

other M A S S of the same.

## INTROIT. *Dan. iii.*

priests of God, **S**acerdotes Dei bene-  
fess the Lord: O dicite Dominum:  
and humble of sancti & humiles corde,  
raise God. *Pf.* laudate Deum: *Pf.* Be-  
e works of the nedicite omnia opera  
bles the Lord, Domini Domino, lau-  
nim, and extol date & superexaltate  
ever. *V.* Glory: eum in secula. *V.* Glo-  
ria.

## OLLECT. *Deus, qui nos beati.*

od, who, by the yearly solemnity of blessed  
thy Martyr and Bishop, rejoicest the hearts  
ithful: mercifully grant that we, who cele-  
is martyrdom, may enjoy his protection.

## EPISTLE. 2 Cor. i. 3, 7.

bren: Blessed be the God and Father of our  
ed *Jesus Christ*, the Father of mercies, and  
d of all comfort, who comforteth us in all  
ulation; that we may also be able to com-  
m, who are in any distresse, by that encou-  
nt, wherewith we are also comforted by  
For as the sufferings of *Christ* abound in us:  
thro' *Christ* our comfort aboundeth. Now  
er we be in tribulation, it is for your exhor-  
and salvation: or whether we be comforted,  
your consolation: or whether we be encou-  
it is for your encouragement and salvation,  
is effectual for the enduring of the same suf-  
, which we also suffer; that our hope for you

lxxxiv    *The COMMON*    *Masi.*

may be stedfast; knowing, that as you are partakers of the sufferings, so shall you also be of the consolation in *Christ Jesus* our Lord.

GRADUAL. *Pf. viii.*

|                                                                                                                       |                                                                                                                   |
|-----------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------|
| Thou hast crowned<br>him with glory and ho-<br>nour. <i>V.</i> And set him<br>over the works of thy<br>hands, O Lord. | Gloria & honore co-<br>ronasti eum. <i>V.</i> Et con-<br>stituisti eum super opera<br>manuum tuarum, Do-<br>mine. |
|-----------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------|

T R A C T. *Pf. cxi.*

|                                                                                                                                                                                                                                                                                                                                               |                                                                                                                                                                                                                                                    |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Blessed is the man<br>that feareth the Lord;<br>he delights exceedingly<br>in his commandments.<br><i>V.</i> His seed shall be<br>mighty upon earth; the<br>generation of the righte-<br>ous shall be blessed. <i>V.</i><br>Glory and wealth <i>shall</i><br><i>be</i> in his house; and his<br>righteousness remaineth<br>for ever and ever. | Beatus vir qui timet<br>Dominum; in mandatis<br>ejus cupit nimis. <i>V.</i> Po-<br>tens in terrâ erit semen<br>ejus; generatio rectorum<br>benedicetur. <i>V.</i> Gloria<br>& divitiæ in domo ejus;<br>& justitia ejus manet in<br>sæculum sæculi. |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

G O S P E L. *Matt. xvi. 24, 28.*

*AT that time: Jesus said to his disciples: If any man will come after me, let him deny himself, take up his cross, and follow me. For he that would save his life, shall lose it: and he that loseth his life for my sake, shall find it. For what doth it profit a man, if he gains the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his Angels: and then will he render to every man according to his works.*

O F F E R T O R Y. *Pf. lxxxviii.*

|                                                                                |                                                                             |
|--------------------------------------------------------------------------------|-----------------------------------------------------------------------------|
| I have found <i>David</i><br>my servant: with my ho-<br>ly oil have I anointed | Inveni <i>David</i> servum<br>meum: oleo sancto meo<br>unxi eum: manus enim |
|--------------------------------------------------------------------------------|-----------------------------------------------------------------------------|

a MARTYR *not* a BISHOP. 1xxxv

My hand shall mea auxiliabitur ei, &  
him, and my arm brachium meum confor-  
strengthen him. tabit eum. ●

S E C R E T.

sanctify, O Lord, the offerings consecrated to  
thee: and, being appeased thereby, mercifully  
upon us, by the intercession of blessed *N.* thy  
tyr and Bishop. Thro'.

COMMUNION. *Pf. xx.*

thou, O Lord, hast Posuisti, Domine, in  
in his head a crown capite ejus coronam de  
ecious stones. lapide pretioso.

STCOMMUNION. *Hæc nos Communio.*

[AY this communion, O Lord, cleanse us  
from sin, and, by the intercession of blessed  
thy Martyr and Bishop, make us effectually  
kers of this heavenly remedy. Thro'.



f a MARTYR, *not* a BISHOP.

MASS. INTROIT. *Pf. xx.*

THE righteous man, **I**N virtute tua, Domi-  
O Lord, shall re- ne, lætabitur justus:  
in thy might: and & super salutare tuum  
shall be transported exultabit vehementer:  
joy that thou hast desiderium animæ ejus  
him: thou didst tribuisti ei. *Pf. Quo-*  
him his heart's de- niam prævenisti eum in  
*Pf.* For thou wast benedictionibus dulce-  
e-hand with him in dinis: posuisti in capite  
blessings of thy ejus coronam de lapide  
tness: thou hast set pretioso. *V. Gloria.*  
his head a crown  
ecious stones. *V.*

y.

OL. II.

h



lxxxvi *The COMMON Mass.*

COLLECT. *Præsta, quæsumus.*

**G**Rant, we beseech thee, O Almighty God, that we, who celebrate the festival of blessed N. thy Martyr, may, by his intercession, be strengthened in the love of thy name. Thro'.

LESSON. *Wisd. x.*

**T**HE Lord led the righteous man through the right ways, and shewed him the kingdom of God, and gave him the knowledge of the holy things: he honoured him in his troubles, and finished his labours. He stood by him against the deceit of those that would over-reach him, and made him honourable. He kept him safe from his enemies, and defended him from seducers; and gave him a strong conflict, that he might overcome, and to let him know that wisdom is mightier than all. This *wisdom* forsook not the righteous man, when he was sold, but delivered him from sinners. She went down with him into the pit, and in his bands she left him not, till she brought him the scepter of the kingdom, and power against those that oppressed him; and shewed them to be liars, who accused him; and our Lord God gave him eternal glory.

GRADUAL. *Pf. cxi.*

|                                                                                                                                                                                                              |                                                                                                                                                                |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Blessed is the man<br>that fears the Lord: he<br>delights exceedingly in<br>his commandments. <i>V.</i><br>His seed shall be mighty<br>upon earth: the genera-<br>tion of the righteous<br>shall be blessed. | <i>Beatus vir qui timet<br/>Dominum: in mandatis<br/>ejus cupit nimis. V.<br/>Potens in terrâ erit se-<br/>men ejus: generatio rec-<br/>torum benedicetur.</i> |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------|

TRACT. Thou hast given, *Pf. xx. p. lxxxi.*

GOSPEL. *Matt. x. 34.*

**A**T that time Jesus said to his disciples: Do not think that I am come to send peace upon earth: I come not to send peace, but the sword.

*Of a MARTYR, not a BISHOP.* lxxxvii

For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law, and a man's enemies shall be they of his own household. He that loveth father, or mother more than me, is not worthy of me: and he that loveth son, or daughter more than me, is not worthy of me. And he that taketh not up his cross, and followeth after me, is not worthy of me. He that findeth his life, shall lose it: and he that shall lose his life for my sake, shall find it. He that receiveth you, receiveth me: and he that receiveth me, receiveth him that sent me. He that receiveth a prophet in the name of a prophet, shall receive the reward of a prophet: and he that receiveth a righteous man in the name of a righteous man, shall receive the reward of a righteous man. And whosoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple, *Amen* I say to you, he shall not lose his reward.

OFFERTORY. *Pf.* viii.

|                                                                                                              |                                                                                                        |
|--------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------|
| Thou hast crowned<br>him, O Lord, with glo-<br>ry and honour, and set<br>him over the works of<br>thy hands. | Gloria & honore co-<br>ronasti eum, & consti-<br>tuisti eum super opera<br>manuum tuarum, Do-<br>mine. |
|--------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------|

S E C R E T.

**R**ecieve, O Lord, we beseech thee, our offerings and prayers, purify us by these heavenly mysteries, and mercifully hear us. *Thro'.*

COMMUNION. *Matt.* xvi.

|                                                                                                      |                                                                                            |
|------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------|
| Let him that is will-<br>ing to come after me,<br>deny himself, take up<br>his cross, and follow me. | Qui vult venire post<br>me, abneget semetipsum:<br>& tollat crucem suam,<br>& sequatur me. |
|------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------|

POSTCOMMUNION. *Da, quæsumus.*

**G**Rant, we beseech thee, O Lord our God, that as we rejoice on the feasts of thy saints in this life, so we may enjoy their sight for ever in that which is to come. *Thro'.*

*Another MASS of the same.*

INTROIT. *Pf. lxiii.*

**T**HE righteous man shall rejoice in the Lord, and hope in him: and all the upright of heart shall have praise. *Pf. Hear, O God, my petition, when I pray: deliver my soul from the fear of the enemy. V. Gloria.*

**L**ætabitur justus in Domino, & sperabit in eo: & laudabuntur omnes recti corde. *Pf. Exaudi, Deus, orationem meam cum deprecor: à timore inimici eripe animam meam. V. Gloria.*

COLLECT. *Præsta, quæsumus.*

**G**Rant, we beseech thee, O Almighty God, that, by the intercession of blessed *N.* thy Martyr, we may be delivered from all temporal adversities, and our hearts be cleansed from all evil thoughts. *Thro'.*

EPISTLE. *2 Tim. ii. 8, 11: iii. 10.*

**D**Early beloved son: Be mindful that the Lord *Jesus Christ*, of the seed of *David*, is risen from the dead, according to my Gospel, wherein I labour even unto bonds, as an evil doer; but the word of God is not bound. Therefore, I endure all things for the sake of the elect, that they also may obtain the salvation, which is in *Christ Jesus* with heavenly glory.—*Chap. iii.* But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, love, patience, persecutions, and afflictions: such as came upon me at *Antioch*, *Iconium*, and at *Lystra*: what persecutions I endured, and out of

Of a MARTYR, not a BISHOP. lxxxix

them all the Lord delivered me. And all, that desire to live godly in *Christ Jesus*, shall suffer persecution.

GRADUAL. *Pf.* xxxvi.

|                                                                                                                                                                                                              |                                                                                                                                                                                           |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| When the righteous<br>man falleth, he shall not<br>be bruised ; for the Lord<br>puts his hand under him.<br><i>V.</i> All the day he shews<br>compassion, and lends :<br>and his seed shall be blef-<br>sed. | <i>Justus cum ceciderit,<br/>non collidetur quia Do-<br/>minus supponit manum<br/>suam. V. Totâ die mi-<br/>feretur &amp; commodat : &amp;<br/>semen ejus in benedic-<br/>tione erit.</i> |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

TRACT. *Pf.* cxi. Blessed is the man, as  
*above*, p. lxxxiv.

GOSPEL. *Matt.* x. 26, 34.

**A**T that time *Jesus said to his disciples* : Nothing is hid, which shall not be revealed, nor secret, which shall not be known. What I tell you in the dark, speak ye in the light : and what you hear *whispered* in the ear, preach ye upon the house-tops. And fear not them that kill the body, and are not able to kill the soul : but rather fear him, that can destroy both body and soul in hell. Are not two sparrows sold for a farthing ? And not one of them shall fall on the ground without your Father. But the very hairs of your head are all numbered. Fear not therefore ; better are you than many sparrows. Whosoever therefore shall confess me before men, I will also confess him before my Father, who is in heaven.

OFFERTORY. *Pf.* xx.

|                                                                                                                                 |                                                                                                                          |
|---------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------|
| Thou hast set on his<br>head, O Lord, a crown<br>of precious stones : he<br>asked of thee life, and<br>thou didst grant him it. | <i>Posuisti, Domine, in-<br/>capite ejus coronam de<br/>lapide pretioso : vitam<br/>petiit à te, &amp; tribuisti ei.</i> |
|---------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------|

S E C R E T.

**M**AY our devotion, O Lord, be acceptable in thy sight; and may his intercession, on whose festival we pay it, make it available to our salvation. Thro'.

C O M M U N I O N.

Let him, who serveth      Qui mihi ministrat,  
me, follow me; and      me sequatur; & ubi ego  
where I am, there also      sum, illic & minister me-  
shall my servant be.      us erit.

POSTCOMMUNION. *Refecti.*

**B**Eing fed by the participation of thy sacred gifts, we beseech thee, O Lord our God, that we may feel the efficacy thereof, by the intercession of blessed N. thy Martyr, whose feast we celebrate. Thro'.



*The* COMMON of MANY MARTYRS.

I. V E S P E R S.

*The* PSALMS as on Sundays, p. xli. *Except the last, which is:* Laudate Dominum omnes, p. lxviii.

*Anth.* **H**OW great torments have all the saints endured to come safe to the crown of martyrdom!

*Anth.* The saints are arrived at their kingdom with palms: they have merited crowns of glory from the hand of God.

*Anth.* The bodies of the saints are buried in

*Ant.* **O**Mnes sancti quanta passi sunt tormenta, ut securi pervenirent ad palmam martyrii!

*Ant.* Cum palmâ ad regna pervenerunt sancti: coronas decoris meruerunt de manu Dei.

*Ant.* Corpora sanctorum in pace seque-

*bers.* Of MANY MARTYRS. xci

: and their names sunt: & vivent nomina  
live for ever. eorum in æternum.

*th.* You martyrs of *Ant.* Martyres Do-  
ord bless the Lord mini Dominum bene-  
ter. dicite in æternum.

*th.* You Quire of *Ant.* Martyrum cho-  
rs bless the Lord in rus, laudate Dominum  
heaven. de cœlis.

LITTLE CHAPTER. *Wisd.* iii.

HE souls of the righteous are in the hand of  
God, and the torments of death shall not  
them. They seem'd in the eyes of fools to  
but they are in peace.

H Y M N.

Some, brethren, let **S**anctorum meritis in-  
the bleeding Quire clyta gaudia  
fights and crowns Pangamus, focii, gesta-  
our song inspire, que fortia:  
verse to sing the Gliscens fert animus pro-  
noblest kind mere cantibus  
victors is inclin'd. Victorum genus opti-  
mum.

Be champions of thy Hi sunt, quos fatuè mun-  
name, dear Lord, dus abhorruit,  
e by the foolish Hunc fructu vacuum,  
world abhorr'd: floribus aridum  
they esteem'd it de- Contempfere tui nominis  
stitute affeclæ

flowers and of fruit. *Jesu*, Rex bone cæli-  
tuni.

thee they scorn'd Hi pro te furias atque  
their threatening foes, minas truces  
in furious rage, and Calcarunt hominum, sæ-  
cruel blows: vaque verbera:

hook in vain their His cessit lacerans forti-  
bowels rent, ter ungula,  
their courage never Nec carpsit penetra-  
bent. lia.

xcii *The COMMON I. Vespers.*

|                                                 |                                         |
|-------------------------------------------------|-----------------------------------------|
| Like slaughter'd sheep<br>the stroke they take, | Cæduntur gladiis, more<br>bidentium,    |
| No murmur, no com-<br>plaint they make :        | Non murmur resonat,<br>non querimonia : |
| A spotleſs mind, and<br>fearleſs heart          | Sed corde impavidomens<br>benè conſcia  |

|                                |                       |
|--------------------------------|-----------------------|
| Give patience in the<br>ſmart. | Conſervat patientiam. |
|--------------------------------|-----------------------|

|                                          |                                          |
|------------------------------------------|------------------------------------------|
| What voice, what tongue<br>the happineſs | Quæ vox, quæ poterit<br>lingua retexere  |
| Deſign'd for martyrs can<br>expreſs ?    | Quæ tu martyribus mu-<br>nera præparas ? |

|                                               |                                         |
|-----------------------------------------------|-----------------------------------------|
| Crowns, that with bright-<br>eſt glory ſhine, | Rubri nam fluido ſan-<br>guine fulgidis |
| Their bloody brows<br>intwine.                | Cingunt tempora lau-<br>reis.           |

|                                              |                                           |
|----------------------------------------------|-------------------------------------------|
| Thee, ſov'reign God-<br>head, we implore     | Te, ſumma O Deitas,<br>unaque poſcimus,   |
| Remove all harm, cure<br>ev'ry ſore ;        | Ut culpas abigas, noxia<br>ſubtrahas ;    |
| Grant peace, that we<br>may ſing thy praiſe, | Des pacem famulis, ut<br>tibi gloriam     |
| For endleſs years and<br>days. <i>Amen.</i>  | Annorum in ſeriem<br>canant. <i>Amen.</i> |

|                                                                                                                     |                                                                                                       |
|---------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------|
| <i>V.</i> Rejoice in the Lord,<br>and be glad ye righteous<br>ones. <i>R.</i> And glory all<br>ye upright of heart. | <i>V.</i> Lætamini in Do-<br>mino, & exultate juſti:<br><i>R.</i> Et gloriâmini omnes<br>reſti corde. |
|---------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------|

*At the MAGNIFICAT.*

|                                                                                                                                                                                                                                  |                                                                                                                                                                           |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <i>Anth.</i> For to them be-<br>longs the kingdom of<br>heaven, who deſpiſing<br>the life of this world,<br>have obtained the re-<br>wards of the kingdom,<br>and waſhed their gar-<br>ments in the blood of<br><i>the lamb.</i> | <i>Ant.</i> Iſtorum eſt enim<br>regnum cœlorum, qui<br>contempſerunt vitam<br>mundi, & pervenerunt<br>ad præmia regni, & la-<br>verunt ſtolas ſuas in ſan-<br>guine agni. |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

*Mafs.* Of MANY MARTYRS. xciij

M A S S. INTROIT. *Pf.* lxxviii.

**L**ET the groans, O Lord, of those who are in fetters ascend to thee: render to our neighbours sevenfold in their bosom: avenge the blood of thy saints, which hath been spilt. *Pf.* O God, the *Gentiles* have entered by inheritance, they have polluted thy holy temple; they have made *Jerusalem* a store-house for apples. *V.* Glory.

**I**Ntret in conspectu tuo, Domine, gemitus compeditorum: redde vicinis nostris septuplum in sinu eorum: vindica sanguinem sanctorum tuorum, qui effusus est. *Pf.* Deus, venerunt *Gentes* in hæreditatem tuam: polluerunt templum sanctum tuum, posuerunt *Jerusalem* in pomorum custodiam. *V.* Gloria.

COLLECT. *Beatorum Martyrum.*

**W**E beseech thee, O Lord, that the solemnity of thy blessed Martyrs and Bishops *N.* and *N.* may be a protection to us, and their venerable prayers recommend us to thy mercy. Thro'.

LESSON. *Wisd.* iii. 1, 8.

**T**HE souls of the righteous are in the hand of God, and the torment of death shall not touch them. In the sight of the unwise they seemed to die: and their departure was taken for misery: and their going away from us, for utter destruction. But they are *now* in peace. And tho' in the sight of men they suffered torments, their hopes full of immortality. Afflicted in a few things; in many shall they be rewarded, because God hath tried them, and found them worthy of himself. As gold in the furnace he tried them, and as a victim of a holocaust he hath accepted them, and in due time there shall be respect had to them. The righteous shall shine, and run to and fro like sparks among the reeds. They shall judge the nations, and rule over people, and their Lord shall reign for ever.



GRADUAL. *Exod. xv.*

God is glorious in his saints, wonderful in his majesty, and performeth prodigies. *V.* Thy right hand, O Lord, hath gloriously displayed it's strength: thy right hand hath defeated thy enemies.

Gloriosus Deus in sanctis suis, mirabilis in maiestaté, faciens prodigia. *V.* Dexterata tua, Domine, glorificata est in virtute: dextera manus tua confregit inimicos.

TRACT. *Pf. cxxv.*

They who sow in tears shall reap in joy. *V.* Going away they went weeping, and cast their seed. *V.* But at their return they shall come with joy carrying their sheaves.

Qui seminant in lacrymis, in exultatione metent. *V.* Euntes ibant & flebant, mittentes semina sua. *V.* Venientes autem venient cum exultatione portantes manipulos suos.

GOSPEL. *Luke xxi. 9, 19.*

**A**T that time Jesus said to his disciples: When you shall hear of wars and seditions, be not terrified: these things must first come to pass, but the end cometh not as yet immediately. Then he said to them: Nation shall rise against nation, and kingdom against kingdom. And there shall be great earthquakes in places, and pestilences and famines, and terrors from heaven; and there shall be great signs. But before all these things they will lay hands on you, and persecute you, delivering you up to the synagogues, and into prisons, dragging you before kings and governors on account of my name. And this shall happen to you for a <sup>b</sup> testimony. Lay it up therefore in your hearts, not to study beforehand how you shall answer. For I will give you a mouth and wisdom, which all your adversaries shall

<sup>b</sup> Expl. This shall be an occasion to you of bearing testimony to me. Or, It shall be a confirmation of the truth of the gospel, when you suffer thus for my doctrine.

## II. *Vespers.* Of MANY MARTYRS. xcv

not be able to resist, or gain say. And you shall be betrayed by your parents, and brethren, and kindred, and friends: and some of you they will put to death. And you shall be hated of all men on account of my name: but not a hair of your head shall perish. By your patience you shall<sup>c</sup> possess your souls.

### OFFERTORY. *Pf.* lxxv.

God is wonderful in his saints: he is the God of *Israel*; he will give power and strength to his people: blessed be God.

Mirabilis Deus in sanctis suis: Deus *Israel*; ipse dabit virtutem & fortitudinem plebi suæ: benedictus Deus.

### S E C R E T.

**A**ttend, O Lord, to our earnest prayers, which we put up in memory of thy saints: and since we trust not in our own righteousness, may we be helped by the merits of those, who were well pleasing to thee. Thro'.

### COMMUNION. *Wisd.* iii.

Though they suffered torments in the sight of men, God *only* tried them: like gold in a furnace he proved them, and like an holocaust he accepted them.

Et si coram hominibus tormenta passi sunt, Deus tentavit eos: tanquam aurum in fornace probavit eos, & quasi holocausta accepit eos.

### POSTCOMMUNION. *Quæsumus, Domine.*

**B**eing filled with thy saving mysteries, we beseech thee, O Lord, that we may be helped by their intercession, whose festival we celebrate. Thro'.

## II. V E S P E R S.

*The PSALMS as on Sundays, p. xli. Except the last, which is: Credidi, p. lxxi.*

<sup>c</sup> Expl. You shall enjoy peace of soul under all these trials by patience.

xcvi . *The* C O M M O N II. *Vespers.*

*Anth.* These are the saints, who gave up their bodies in testimony of God, and washed their garments in the blood of the lamb.

*Anth.* The saints by their faith conquered kingdoms, they acted righteously, and gained the promises.

*Anth.* The youth of the saints, like that of the eagle, shall be renewed: they shall flourish like the lily in the city of the Lord.

*Anth.* God will wipe away every tear from the eyes of the saints: and there shall be no more neither mourning, nor crying, nor pain; for their first state is now over.

*Anth.* The abode of the saints is in the kingdom of heaven; and they are now at rest for ever.

*The* LITTLE CHAPTER *and* HYMN, *as in the* first Vespers, p. xci.

*V.* The saints in glory shall be filled with joy.  
*R.* They shall rejoice on their couches.

*At the* M A G N I F I C A T.

*Anth.* The souls of the saints, that have follow'd

*Ant.* Isti sunt sancti, qui pro testamento Dei sua corpora tradiderunt, & in sanguine agni laverunt stolas suas.

*Ant.* Sancti per fidem vicerunt regna, operati sunt justitiam, adepti sunt repromissiones.

*Ant.* Sanctorum, velut aquilæ, juvenus renovabitur: florebunt sicut lilium in civitate Domini.

*Ant.* Absterget Deus omnem lacrymam ab oculis sanctorum: & jam non erit amplius neque luctus, neque clamor; sed nec ullus dolor; quoniam priora transierunt.

*Ant.* In cœlestibus regnis sanctorum habitatio est; & in æternum requies eorum.

*V.* Exultabunt sancti in gloria. *R.* Lætabuntur in cubilibus suis.

*Ant.* Gaudent in cœlis animæ sanctorum,

*Ps.* Of MANY MARTYRS. xcvii

|                                                                                                                                                                                                       |                                                                                                                                                                                                     |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>steps of <i>Christ</i>, re-<br/>         ce in heaven; and be-<br/>         lie they shed their<br/>         and for his sake, there-<br/>         they rejoice with<br/> <i>ist</i> for ever.</p> | <p>qui <i>Christi</i> vestigia sunt<br/>         secuti: &amp; quia pro ejus<br/>         amore sanguinem suum<br/>         fuderunt, ideo cum <i>Chri-</i><br/> <i>sto</i> exultant sine fine.</p> |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

*Another M A S S of the same.*

INTROIT. *Ecclef.* xlv.

|                                                                                                                                                                                                                                                                                                                                   |                                                                                                                                                                                                                                                                                                          |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>ET the nations re-<br/>         late the wisdom of<br/>         saints: and let the<br/>         rich publish their<br/>         ses. Their names<br/>         live for ever. <i>Pf.</i><br/>         voice in the Lord ye<br/>         teous ones: <i>his</i> praise<br/>         omes the righteous.<br/>         Glory.</p> | <p><b>S</b>apientiam sanctorum<br/>         narrent populi: &amp;<br/>         laudes eorum nuntiet Ec-<br/>         clesia. Nomina eorum<br/>         vivent in sæculum sæculi.<br/> <i>Pf.</i> Exultate iusti in Do-<br/>         mino: rectos decet col-<br/>         laudatio. <i>V.</i> Gloria.</p> |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

COLLECT. *Deus, qui nos concedis.*

God, by whose favour we celebrate the festival  
 of thy holy Martyrs *N.* and *N.* grant we may  
 y their fellowship in eternal blis. Thro'.

LESSON. *Wisd.* v. 16.

**THE** righteous shall live for evermore: and  
 their reward is with the Lord, and the care  
 em with the Most High. Therefore shall they  
 ve a kingdom of glory, and a crown of beauty  
 e hand of the Lord: for with his right hand  
 he cover them, and with his holy arm will be-  
 id them. His zeal will take it's armour, and  
 ill arm the creation to take revenge on his ene-  
 . He will put on justice for a breast-plate, and  
 ill take true judgment instead of an helmet:  
 ill take equity for an invincible shield.

GRADUAL. *Pf.* cxxxiii.

|                                                                                                                                                                                                                                |                                                                                                                                                                                                                                      |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>Our foul, like the<br/>sparrow, hath efcape<br/>from the hunter's fnare.<br/><i>V.</i> The fnare is broken,<br/>and we are at liberty:<br/>our help is in the name<br/>of the Lord, who made<br/>both heaven and earth.</p> | <p><i>Anima noſtra, ſicut<br/>paſſer, erepta eſt de la-<br/>queo venantium. V. La-<br/>queus contritus eſt, &amp;<br/>nos liberati ſumus: ad-<br/>jutorium noſtrum in no-<br/>mine Domini, qui fecit<br/>cœlum &amp; terram.</i></p> |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

TRACT. *Pf.* cxxv. They who ſow, *p.* xciv.

GOSPEL. *Luke* vi. 17, 23.

*AT that time: Jeſus going down from the moun-  
tain, ſtood in the plain, as alſo the company of  
his diſciples, and a very great multitude of the people  
from all Judea and Jeruſalem, and the ſea-coaſt  
both of Tyre and Sidon, who were come to hear him,  
and be cured of their diſeaſes. And they that were  
troubled with unclean ſpirits, were healed. And  
all the multitude ſought to touch him, for there  
came forth from him a virtue, which healed all.  
And he, liſting up his eyes towards his diſciples,  
ſaid: Bleſſed are you poor, for your's is the kingdom  
of God. Bleſſed are you that hunger now, for  
you ſhall be filled. Bleſſed are you that weep now,  
for you ſhall laugh. Bleſſed ſhall you be, when  
men ſhall hate you, and when they ſhall ſeparate<sup>a</sup>  
you, and ſhall reproach you, and caſt out your name  
as evil, on account of the ſon of man. Be glad in  
that day, and rejoice; for behold your reward is  
great in heaven.*

OFFERTORY. *Pf.* cxlviii.

|                                                                                                                                                                      |                                                                                                                            |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------|
| <p>The ſaints in glory<br/>ſhall be in tranſports of<br/>joy: they ſhall rejoice<br/>on their couches: the<br/>high praifes of God ſhall<br/>be in their mouths.</p> | <p><i>Exultabunt ſancti in<br/>gloriâ: lætabuntur in cu-<br/>bilibus ſuis: exaltationes<br/>Dei in faucibus eorum.</i></p> |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------|

<sup>a</sup> Expl. Excommunicate you.

# Of MANY MARTYRS. xcix

## S E C R E T.

**B**ring thee, O Lord, the offerings of our devotion; and may they be acceptable to an honour of thy saints, and, by thy mercy, ble to our salvation. Thro'.

## COMMUNION.

I say to you, my Dico autem vobis a-  
s: be not terrified micis meis: ne terreami-  
se, who persecute ni ab his, qui vos perse-  
quuntur.

**OSTCOMMUNION.** *Præsta nobis,*  
Grant, we beseech thee, O Lord, by the inter-  
cession of thy holy Martyrs *N. and N.* that  
we have taken with our mouths, we may re-  
with a pure soul. Thro'.

*Another M A S S of the same.*

## INTROIT. *Pf. xxxvi.*

**H**E salvation of the **S** Alus autem justorum  
righteous is from à Domino: & pro-  
fector eorum est in tem-  
pore tribulationis. *Pf.*  
of distress. *Pf.* Be Noli æmulari in malig-  
emulous of evil- nantibus: neque zela-  
: nor envy them veris facientes iniquita-  
work iniquity. *V.* tem. *V.* Gloria.

## COLLECT. *Deus, qui nos annuâ.*

God, who by the yearly solemnity of thy holy  
Martyrs *N. and N.* comfortest us thy people;  
fully grant, that, as we rejoice at their merits,  
ay likewise be encouraged by their example.

## EPISTLE. *Heb. x. 32, 38.*

*athren*: Call to mind the former days, where-  
n, after you were enlightened, you endured  
at conflict of sufferings on one hand indeed:

by reproaches and tribulations, being made a gazing-stock: and on the other being companions of them, that were used in that sort. For you both had compassion on them, that were in bands, and took with joy the being stripped of your own goods, knowing that you have a better, and *more* lasting substance. Do not therefore lose your confidence, which hath a great reward. For patience is necessary for you, that doing the will of God, you may receive the promise. For yet a little while; and he that is to come, will come, and will not delay. But my righteous man liveth by faith.

G R A D U A L. *Psf.* xxxiii.

|                                                                                                                                                                                                                    |                                                                                                                                                                                                         |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>The righteous cried out, and the Lord heard them, and deliver'd them from all their tribulations. <i>V.</i> The Lord is at hand to those who are afflicted in spirit: and he will save the humble of heart.</p> | <p><i>Clamaverunt justi, &amp; Dominus exaudivit eos: &amp; ex omnibus tribulationibus eorum liberavit eos. V. Juxta est Dominus his, qui tribulati sunt corde: &amp; humiles spiritu salvabit.</i></p> |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

TRACT. *Psf.* cxxv. They who sow, *p.* xciv.

G O S P E L. *Matt.* xxiv. 3, 14.

*AT that time:* As *Jesus* was sitting on mount *Olivet*, the disciples came to him privately, saying: Tell us, when shall these things be? And what shall be the sign of thy coming, and of the consummation of the world? And *Jesus* answering, said to them: Take heed that no man seduce you. For many will come in my name, saying: I am the *Christ*: and they will seduce many. And you shall hear of wars, and rumours of wars. See that you be not troubled. For these things must come to pass; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be pestilences, and famines, and earthquakes in places: now all these things are the be-

Of MANY MARTYRS. ci  
 ngs of sorrows. Then shall they deliver you  
 be afflicted, and shall put you to death : and  
 shall be hated by all nations on account of my-  
 . And then shall many be scandalized, and  
 betray one another, and shall hate one another.  
 many false prophets shall arise, and shall seduce  
 . And because iniquity hath abounded, the  
 ty of many shall grow cold. But he that shall  
 vere to the end, shall be saved.

OFFERTORY. *Wisd. iii.*  
 he souls of the righ- Justorum animæ in  
 are in the hand of manu Dei sunt, & non  
 , and the torments tanget illos tormentum  
 ickedness shall not malitiæ. Visi sunt ocu-  
 1 them. To the lis insipientium mori ;  
 of the foolish they illi autem sunt in pace.  
 ed to die ; but they  
 1 peace.

SECRET.  
 E appeared, O Lord, we beseech thee, by the  
 offerings we have made ; and defend us from  
 angers by the intercession of thy holy Martyrs  
 nd N. Thro'.

COMMUNION. *Matt. x.*  
 hat I say to you in Quod dico vobis in  
 lark, speak you in tenebris, dicite in lumi-  
 ght, saith the Lord : ne, dicit Dominus : &  
 what is whispered quod in aure auditis,  
 in the ear, preach prædicate super tecta,  
 on the house-tops.

POSTCOMMUNION. *Hæc nos communio.*  
 [AY this communion, O Lord, purify us  
 from sin, and, by the intercession of thy holy  
 tyrs N. and N. make us partakers of the joys  
 aven. Thro'.



*Other* EPISTLES and GOSPELS for  
MANY MARTYRS.

EPISTLE. *Heb. xi. 33, 39.*

**B***Rehren:* The saints thro' faith subdued kingdoms, practised righteousness, obtained the promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, recovered strength from weakness, became valiant in war, put to flight the armies of the aliens. Women received their dead raised again to life. But others were racked, not accepting deliverance, that they may might find a better resurrection. And others had trials of mockeries and stripes, moreover also of bands and prisons. They were stoned, they were cut asunder, they were tempted, they were put to death by the sword, they wandered about in sheep-skins, in goat-skins, being in want, distressed, afflicted: of whom the world was not worthy; wandering in deserts, on mountains, and in dens, and in caves of the earth. And all these were found approved by the testimony of faith, *in Christ Jesus our Lord.*

GOSPEL. *Matt. xi. 25, 30.*

**A**T that time *Jesus* answered and said: I give thanks to thee, O Father Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to the little ones. Yea, Father; for so it hath seemed good in thy sight. All things are delivered up to me by my Father. And no one knoweth the Son, but the Father: neither doth any one know the Father, but the Son, and he to whom the Son shall be willing to reveal *him*. Come to me, all you that labour, and are heavy laden, and I will refresh you. Take up my yoke upon you, and learn of me, because I am meek, and humble of heart: and you shall find rest to your souls: for my yoke is sweet, and my burden is light.

Of a CONFESSOR and BISHOP. ciii

The COMMON of a CONFESSOR and BISHOP.

I N S T R U C T I O N.

**I**N the five or six first ages of the Church, those were call'd *Confessors*, who confessed *Jesus Christ* before the Pagans; particularly if tortures accompanied this their Confession, as was generally the case. In after times the name of *Confessor* was given to such as confessed *Jesus Christ* by the purity and sanctity of their lives. There are different degrees of *Confessors*: some of them were *Bishops*, some *Priests*, and *Doctors* of the Church; and by their intercession we ought to beg of God pastors full of his spirit, and capable of teaching the truths intrusted to them. Others were *Monks* or *Solitaries*; and it is thro' their intercession we ought to beg of God the spirit of retirement and penance. Others lived in the world in different states and conditions. But they all lived without any attachment to the things of this world; and despised whatever is transitory, to give themselves up to God and his truths; and mortifying their bodies by penance, they underwent a sort of martyrdom in the perpetual mortification of their passions, and denial of their own will. It is to the imitation of these virtues that their feasts ought to animate us; and, on them, we ought to have recourse to God, that, thro' their intercession, we may obtain his enabling grace to follow their steps.

I. V E S P E R S.

*The PSALMS, as on Sunday, p. xli. Except the last, which is: Laudate Dominum omnes, p. lxviii.*

*Anth.* **B**Ehold a great Prelate, who in his days pleased God, and was found righteous.

*Ant.* **E**Cce Sacerdos magnus, qui in diebus suis placuit Deo, & inventus est justus.

*Anth.* There was none found like him, in keeping the law of the most high.

*Ant.* Non est inventus similis illi, qui conservaret legem excelsi.

civ      *The COMMON*      I. *Vespers.*

*Anth.* Therefore, according to oath, did the Lord make him great among his people.

*Anth.* Ye priests of God, bless the Lord; ye servants of the Lord, sing a hymn to God.

*Anth.* Thou good and faithful servant, enter into the joys of thy Lord.

*Ant.* Ideo jurejurando fecit illum Dominus crescere in plebem suam.

*Ant.* Sacerdotes Dei, benedicite Dominum; servi Domini hymnum dicite Deo.

*Ant.* Serve bone & fidelis, intra in gaudium Domini tui.

LITTLE CHAPTER.

**B**Ehold a great Prelate, who in his days pleased God, and was found righteous: and in the time of wrath became an atonement.

H Y M N.

**T**His *Christ's* confessor, whose great fame

The faithful thro' the world proclaim,

With glory did this day ascend

To joys that never end.

**I**STE confessor Domini, colentes

Quem piè laudant populi per orbem,

Hâc die lætus meruit beatas

Scandere sedes.

*If it be not the day of his decease, change the two last lines thus:*

Deserves that we should on this day

The highest praises pay.

A pious prudence, actions mild,

Chaste manners, not with crimes defil'd,

Hâc die lætus meruit supremos

Laudis honores.

Qui pius, prudens, humilis, pudicus

Sobriam duxit sine labe vitam,

*Of a CONFESSOR and BISHOP.* cv

Adorn'd his sober life,      Donec humanos anima-  
till death                      vit auræ

Depriv'd him of his      Spiritus artus.  
breath.

These holy actions      Cujus ob præstans me-  
God so please,              ritum frequenter  
That ulcers, pains, and      Ægra, quæ passim jacu-  
each disease              ère, membra

Obey him, and by power      Viribus morbi domitis,  
divine                      saluti

Their place to      Restituuntur.  
health resign.

For this we pious tro-      Noster hinc illi chorus  
phies raise,                      obsequentem  
And sing this solemn      Concinīt laudem, cele-  
hymn of praise;              bresque palmas,  
That, by his prayer      Ut piis ejus precibus ju-  
th' Almighty may              vemur

His grace to us      Omne per ævum.

To him be glory,      Sit salus illi, decus,  
power, fame,              atque virtus,  
Who rules the world's      Qui super cœli folio co-  
well-order'd frame;              ruscans,

And fills the bright ce-      Totius mundi seriem  
lestial throne,              gubernat

Mysterious three      Trinus & unus.  
and one. *Amen.*              *Amen.*

*V.* The Lord loved      *V.* Amavit eum do-  
him, and adorned him.      minus, & ornavit eum.

*R.* He clothed him with      *R.* Stolum gloriæ in-  
a robe of glory.              duit eum.

*At the MAGNIFICAT.*

*Anth.* O Priest and      *Ant.* Sacerdos & Pon-  
Bishop, and worker of      tifex, & virtutum opifex;  
miracles; O good shep-      pastor bone in populo,  
herd of the people, pray      ora pro nobis Dominum.  
to the Lord for us.

MASS. INTROIT. *Eccles. xlv.*

**T**HE Lord settled with him a covenant of peace, and made him a chief, that he may have the honour of priesthood for ever. *Pf.* O Lord remember *David*, and all his meekness in suffering. *V.* Glory.

**S**Tatuit ei Dominus testamentum pacis, & principem fecit eum: ut sit illi sacerdotii dignitas in æternum. *Pf.* 131. Memento, Domine, *David*, & omnis mansuetudinis ejus. *V.* Gloria.

COLLECT. *Da quesumus.*

**G**Rant, we beseech thee, O Almighty God, that the venerable solemnity of blessed *N.* thy Confessor and Bishop, may improve our devotion, and strengthen in us the hopes of salvation. Thro'.

LESSON. *Eccles. xlv. and xlv.*

**B**Ehold a great Prelate, who in his days pleased God, and was found righteous; and in the time of wrath became an atonement. There was none found like him in observing the law of the Most High. Therefore by oath did the Lord make him great among his people. He gave him the blessing of all nations, and established his covenant on his head. He acknowledged him by his blessings: he stored up his mercy for him: and he found favour in the eyes of the Lord. *Chap. xlv.* He raised him in the sight of kings; and gave him a crown of glory. He made with him an eternal covenant; and bestowed on him the high priesthood, and rendered him happy in glory; that he might perform the priestly office, sing praises to the name of God, and offer him costly incense for an odour of sweetness.

GRADUAL. *Eccles. xlv.*

Behold a great Prelate, *Ecce Sacerdos magnus*, who in his days pleased *qui in diebus tuis* God. *V.* There was *placuit Deo.* *V.* None found like him in *Non est inventus similis illi; qui*

Of a CONFESSOR and BISHOP. cvii

keeping the law of the Most High. conservaret legem Excelli.

TRACT. Ps. cxi.

**B**lessed is the man,  
that feareth the Lord;  
he delights exceedingly  
in his commandments.  
V. His seed shall be  
mighty upon earth; the  
generation of the righte-  
ous shall be blessed. V.  
Glory and wealth shall  
be in his house; and his  
righteousness remaineth  
for ever and ever.

**B**eatus vir qui timet  
Dominum, in man-  
datis ejus cupit nimis. V.  
Potens in terra erit se-  
men ejus; generatio rec-  
torum benedicetur. V.  
Gloria & divitiæ in do-  
mo ejus: & justitia ejus  
manet in sæculum sæ-  
culi.

GOSPEL. Matt. xxv. 14, 23.

**A**T that time Jesus spoke this parable to his dis-  
ciples: A man going to a far country, called his  
servants, and delivered to them his goods. And to  
one he gave five talents, and to another two, and to  
another one, to every one according to his proper  
ability: and immediately took his journey. And  
he that had received the five talents, went his way,  
and traded with the same, and gained other five.  
And in like manner he that had received the two,  
gained other two. But he that had received the one,  
going his way, dug in the earth, and hid his Lord's  
money. But after a long time the Lord of those ser-  
vants came, and reckoned with them. And he that  
had received the five talents, coming brought other  
five talents, saying: Lord, thou deliveredst to me  
five talents: behold I have gained other five over and  
above. His Lord said to him: Well done, thou  
good and faithful servant, because thou hast been  
faithful over a few things, I will set thee over ma-  
ny: enter thou into the joy of thy Lord. And  
he also, who had received the two talents, came and  
said: Lord, thou deliveredst two talents to me: be-

cviij *The* C O M M O N II. *Vespers.*

hold I have gained other two. His Lord said to him: Well done, good and faithful servant: because thou hast been faithful over a few things, I will set thee over many; enter thou into the joy of thy Lord.

O F F E R T O R Y. *Pf. lxxxviii.*

I have found *David* Inveni *David* servum  
my servant: with my meum: oleo sancto meo  
holy oil have I anointed unxi eum. Manus enim  
him. My hand shall mea auxiliabitur ei, &  
help him, and my arm brachium meum confor-  
shall strengthen him. tabit eum.

S E C R E T.

**M**AY thy saints, O Lord, we beseech, cause joy to all thy people: that while we celebrate their merits, we may experience their patronage. Thro'.

C O M M U N I O N. *Luke xii.*

This is the faithful and Fidelis servus & pru-  
dient servant, whom dens quem constituit Do-  
the Lord placed over his minus super familiam  
family, to give them in suam: ut det illis in tem-  
due season their measure pore tritici mensuram.  
of wheat.

P O S T C O M M U N I O N. *Præsta, quæsumus.*

**G**Rant, we beseech thee, O Almighty God, that while we return thee thanks for what we have partaken of, we may, by the intercession of blessed *N.* thy Confessor and Bishop, receive still greater favours. Thro'.

II. V E S P E R S.

*The* ANTHEMS, LITTLE CHAPTER, and  
HYMN, as in the first *Vespers*, p. civ.—  
*The* P S A L M S as on Sundays, p. xli. Except  
the last, which is:

*Pf. cxxxi.*

**R**emember *David*, O Lord: \*and all his meekness in suffering.  
**M**emento, Domine, *David*: \* & on-  
nis mansuetudinis ejus.

# Of a CONFESSOR and BISHOP. cix

How he swore to the Lord : \* and made a vow to the God of *Jacob*.

I will not enter the inner part of my house : \* I will not go into the bed whereon I lie.

I will not grant sleep to my eyes : \* nor slumber to my eye-lids :

Or rest to my temples : till I find a place for the Lord : \* an abode for the God of *Jacob*.

Behold we heard of it in *Ephrata* : \* we have found it in the fields of the forest.

We will go into his tabernacle : \* we will adore in the place where his feet have stood <sup>a</sup>.

Arise, O Lord, go to the place of thy abode : \* thou and thy holy ark.

Let thy priests be clothed with righteousness : \* and let thy saints rejoice.

For the sake of *David* thy servant, \* turn not away the face <sup>b</sup> of thy anointed one.

The Lord hath sworn to fulfill his promise to *David*, and he will not make it void : \* of the

Sicut juravit Dominus : \* votum vovit Deo *Jacob*.

Si introiero in tabernaculum domus meæ : \* si ascendero in lectum strati mei.

Si dederō somnum oculis meis : \* & palpebris meis dormitationem.

Et requiem temporibus meis ; donec inveniam locum Domino : \* tabernaculum Deo *Jacob*.

Ecce audivimus eam in *Ephratâ* : \* invenimus eam in campis sylvæ.

Introibimus in tabernaculum ejus : \* adorabimus in loco ubi steterunt pedes ejus.

Surge, Domine, in requiem tuam : \* tu & arca sanctificationis tuæ.

Sacerdotes tui induantur justitiam : \* & sancti tui exultent.

Propter *David* servum tuum, \* non avertas faciem *Christi* tui.

Juravit Dominus *David* veritatem, & non frustrabitur eam : \* de fructu ventris tui ponam su-

<sup>a</sup> Expl. *Where he hath settled, and taken up his abode*

<sup>b</sup> Expl. *Refuse not to look upon him.*



cx      *The C O M M O N* II. *Vespers.*

fruit of thy womb will I place one on thy throne.

If thy children observe my covenant: \* and these my precepts, which I will teach them:

And their children also for ever, \* shall sit upon thy throne.

For the Lord hath chosen *Sion*: \* he hath chosen it for the place of his abode.

This is my abode for ever: \* here will I abide because I have chosen it.

I will plentifully bless her widow: \* I will fill her poor ones with bread.

I will clothe her priests with salvation: \* and her holy ones shall rejoice exceedingly.

There will I shew the power of *David*: \* I have prepared a lamp for my anointed one.

I will cover his enemies with confusion: \* but on him shall my sanctification flourish.

*V.* The Lord led the just man through right ways. *R.* And he shewed him the kingdom of God.

e Expl. I will shew I have chosen him for my holy one, and my anointing or consecrating him, viz. Christ, king of the whole world, shall have it's effect.

per sedem tuam.

Si custodierint filii tui testamentum meum: \* & testimonia mea hæc, quæ docebo eos:

Et filii eorum usque in sæculum, \* sedebunt super sedem tuam.

Quoniam elegit Dominus *Sion*: \* elegit eam in habitationem sibi.

Hæc requies mea in sæculum sæculi: \* hic habitabo, quoniam elegi eam.

Viduam ejus benedicens benedicam: \* pauperes ejus saturabo panibus.

Sacerdotes ejus induam salutari: \* & sancti ejus exultatione exultabunt.

Illuc producam cornu *David*: \* paravi lucernam *Christo* meo.

Inimicos ejus induam confusione: \* super ipsum autem effloreat sanctificatio mea.

*V.* Justum deduxit Dominus per vias rectas. *R.* Et ostendit illi regnum Dei.

a CONFESSOR and BISHOP. cxi

At the MAGNIFICAT.

The Lord loved and adorned him : *Ant.* Amavit eum et ornavit eum : stolam gloriæ induit eum ; & ad portas paradisi coronavit eum. life.

In the second Vespers of P O P E S.

Whilst he was Bishop, he feared : *Ant.* Dum esset summus Pontifex, terrenis non metuit, sed ad celestia regna gloriosus migravit. on earth, but gloriously to heavenly kingdoms.

Of the same.

Other MASS. INTROIT. *Pf.* cxxxi.

Thy priests, O Lord, be clothed in righteousness, and saints rejoice exultant. For *David*, thy servant's sake, turn away the face of thy Lord. *Pf.* O Lord, remember *David*, his meekness in thy day. *V.* Glory.

*S*acerdotes tui, Domine, induantur iustitiam, & sancti tui exultent. Propter *David* servum tuum non averte faciem Christi tui. *Pf.* Memento, Domine, *David*, & omnis mansuetudinis ejus. *V.* Gloria.

COLLECT. *Exaudi, quæsumus.*

AR, O Lord, we beseech thee, the prayers we offer on this solemnity of blessed *N.* thy Prior and Bishop; and by his intercession, who served thee, deliver us from all our sins.

EPISTLE. *Heb.* vii. 23, 27.

Men: There were formerly many high priests successively; because, by reason of death, they could not suffer to continue. But *Jesus*, for that

he continueth for ever, hath an everlasting priesthood. Whereby he is able also to save for ever them that come to God by him; always living to make intercession for us. For it was fitting we should have such an high-priest, holy, innocent, undefiled, separated from sinners, and <sup>s</sup> made higher than the heavens: who needeth not daily, as *other* priests, to offer sacrifices first for his own sins, and then for the people's: for this *Jesus our Lord* did once in offering himself.

GRADUAL. *Pf.* cxxxi.

|                                                                                                                                                                                                                             |                                                                                                                                                                                          |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>I will clothe her priests<br/>with salvation, and her<br/>saints shall rejoice ex-<br/>ceedingly. <i>V.</i> There<br/>will I shew the power of<br/><i>David</i>; I have prepared<br/>a lamp for my anointed<br/>one.</p> | <p>Sacerdotes ejus indu-<br/>am salutari, &amp; sancti ejus<br/>exultatione exultabunt.<br/><i>V.</i> Illuc producam cornu<br/><i>David</i>; paravi lucernam<br/><i>Christo</i> meo.</p> |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

TRACT. Blessed is the man, *as p.* lxxxiv.

GOSPEL. *Matt.* xxiv. 42, 47.

*AT that time: Jesus said to his disciples: Watch*  
ye therefore, because you know not at what  
hour your Lord will come. But this know ye,  
that if the master of the house knew at what hour  
the thief would come, he would certainly watch,  
and would not suffer his house to be broken open.  
Wherefore be you also ready, because, at what hour  
you know not, the son of man will come. Who,  
thinkest thou, is the faithful and wise servant, whom  
the Lord hath set over his family, to give them meat  
in due season? Blessed is that servant, whom, when  
his Lord shall come, he shall find doing so. *Amen,*  
I say to you, he shall set him over all his goods.

OFFERTORY. *Pf.* lxxxviii.

*My truth and my* Veritas mea & mise-  
rancy are with him: *ricordia mea cum ipso:*

<sup>s</sup> *Expl. Raised above all the heavens, viz. by his ascension.*

*Mafs.* Of DOCTOR S. cxiii

and in my name ſhall & in nomine meo exal-  
tis power be exalted. tabitur cornu ejus.

### S E C R E T.

**M**AY the annual ſolemnity, we beſeech thee,  
O Lord, of holy *N.* thy Confefſor and Bi-  
hop, render us acceptable to thy mercy; that, by  
his ſacrifice of propitiation, he may both receive a  
happy reward, and obtain for us the gift of thy  
mercy. Thro'.

### C O M M U N I O N.

Bleſſed is the ſervant Beatus ſervus quem  
whom the Lord, when' cum venerit Dominus,  
he cometh, ſhall find invenerit vigilantem.  
watching. Amen, I ſay Amen, dico vobis, ſuper  
o you, he ſhall ſet him omnia bona ſua conſtitu-  
over all he hath. tuet eum.

### POSTCOMMUNION. *Deus fidelium.*

**O** God, the rewarder of faithful ſouls, grant that  
we may obtain forgiveness by the prayers of  
bleſſed *N.* thy Confefſor and Biſhop, whoſe véné-  
rable feaſt we celebrate. Thro'.



### *The* COMMON of DOCTORS.

### V E S P E R S.

*They are either of a Confefſor and Biſhop, as  
above, p. ciii. or of a Confefſor not a Biſhop,  
as below, p. cxviii. according to the quality of  
the Saint.*

### *At the* M A G N I F I C A T.

*Ant.* O excellent Doc- *Ant.* O Doctor op-  
or, light of the holy time, Eccleſiæ ſanctæ  
church, bleſſed *N.* lo- lumen, beate *N.* divinx.  
er of the divine law, legis amator, deprecare.

cxiv    *The C O M M O N*    *Mass.*  
pray to the Son of God    pro nobis Filium Dei.  
for us.

*MASS. Introit. Eccles. xv.*

**H**E opened his mouth in the midst of the assembly, and the Lord filled him with the spirit of wisdom: he hath clothed him with a robe of glory. *Pf.* It is good to praise the Lord, and to sing to thy name, O thou the Most High. *V.* Glory.

**I**N medio ecclesiæ aperuit os ejus; & implevit eum Dominus spiritu sapientiæ & intellectûs: stolam gloriæ induit eum. *Pf.* Bonum est confiteri Domino, & psallere nomini tuo, Altissime. *V.* Gloria.

*COLLECT. Deus, qui populo tuo.*

**O** God, who didst give to thy people blessed N. for a minister of eternal salvation; grant, we beseech thee, that he who was the instructor of our life here on earth, may in heaven become our intercessor. *Thro'.*

*EPISTLE. 2 Tim. iv. 1, 8.*

**M***OST* dearly beloved brother: I charge thee before God and *Jesus Christ*, who will judge the living and the dead, by his coming, and his kingdom: preach the word, be instant in season, out of season, reprove, intreat, rebuke with all patience and doctrine. For there shall be a time, when they shall not endure sound doctrine, but, according to their own desires, they will heap up to themselves teachers, having itching ears: and will turn away their hearing from the truth, and will be turned to fables. But be thou vigilant, labour in all things, do the work of an Evangelist, fulfil thy ministry: be sober. For I am now ready to be sacrificed: and the time of my dissolution is at hand. I have fought a good fight, I have finished my course, I have kept the faith. As to the rest, there is laid

*Mafs.* Of DOCTORS. cxv

up for me a crown of juſtice, which the Lord, the juſt judge, will render to me at that day : and not to me only, but to *all* thoſe, who love his coming.

GRADUAL. *Pſ.* xxxvi.

The mouth of the righteous man ſhall utter wiſdom : and his tongue ſhall ſpeak judgment. *V.* The law of his God is in his heart : and his feet ſhall not be tript up.

*Os juſti meditabitur ſapientiam, & lingua ejus loquetur judicium. V. Lex Dei ejus in corde ipſius, & non ſupplantabuntur grefſus ejus.*

TRACT. Bleſſed is the man, *as p.* lxxxiv.

GOSPEL. *Matt.* v. 13, 19.

*AT that time Jeſus ſaid to his diſciples :* You are the ſalt of the earth. But if the ſalt loſe it's ſavour, wherewith ſhall it be made ſalt again ? It is good for nothing any more, but to be caſt away, and to be trodden on by men. You are the light of the world. A city ſeated on a mountain cannot be hid. Neither do men light a candle, and put it under a buſhel, but in a candle-ſtick, that it may give light to all that are in the houſe. Let your light ſo ſhine before men, that they may ſee your good works, and glorify your Father, who is in heaven. Do not think that I am come to deſtroy the law, or the prophets. I am not come to deſtroy *them*, but to fulfil *them*. For, *Amen*, I ſay to you, till heaven and earth paſs away, one jot, or one tittle ſhall not paſs from the law, till all be fulfilled. Whoſoever therefore ſhall break one of theſe leaſt commandments, and ſhall teach men ſo, he ſhall be called the leaſt in the kingdom of heaven. But whoſoever ſhall do and teach them, the ſame ſhall be called great in the kingdom of heaven.

OFFERTORY. *Pſ.* xci.

The righteous man ſhall flourish like the bit : ſicut cedrus, quæ in

cxvi      *The* C O M M O N      *Mafs.*

palm-tree: he ſhall thrive      *Libano* eſt, multiplica-  
like the cedar on *Libanus*.      bitur.

S E C R E T.

**L**ET the pious prayers of thy holy ſervant *N.* never be wanting to us, O Lord: that they may make our offerings acceptable to thee, and always obtain for us thy pardon.      Thro'.

C O M M U N I O N.      *Luke* xii.

This is the faithful and      Fidelis ſervus & pru-  
prudent ſervant, whom      dens, quem conſtituit  
the Lord placed over his      Dominus ſuper familiam  
family, to give them in      ſuam: ut det illis in tem-  
due ſeaſon their meaſure      pore tritici menſuram.  
of wheat.

P O S T C O M M U N I O N.      *Ut nobis.*

**L**ET bleſſed *N.* O Lord, thy Confeſſor and great Doctör, become our advocate, that this thy holy ſacrifice may procure our ſalvation.      Thro'.

*Another* L E S S O N *of the ſame.*

L E S S O N.      *Eccleſ.* xxxix. 6, 14.

**T**HE righteous man will give his heart to watch early to the Lord, that made him, and he will pray in the ſight of the Moſt High. He will open his mouth in prayer, and make ſupplication for his ſins. For if it ſhall pleaſe the great Lord, he will fill him with the ſpirit of underſtanding: and he will pour forth the words of his wiſdom as ſhowers, and in his prayer he will confeſs to the Lord. And the Lord ſhall direct his counſel, and his order of life, and adviſe him in his difficulties. He will ſhew forth the diſcipline he hath learned, and ſhall glory in the law of the covenant of the Lord. Many ſhall join in the commendation of his wiſdom, and the memory of it ſhall never be forgotten. The remembrance of him ſhall never be loſt, and his name ſhall be in requeſt from generation to generation. The nations

CONFESSOR, *not a BISHOP.* cxvii  
proclaim his wisdom, and the Church shall  
in his praise.

.....

COMMON *of a* CONFESSOR,  
*not a BISHOP.*

I. V E S P E R S.

PSALMS *are as on* Sundays, *p. xli.* *Except*  
*the last, which is :* Laudate Dominum omnes,  
*p. lxviii.*

LORD, thou  
deliveredst to  
me talents: behold  
I have gained other five.

*Ant.* D Omine, quin-  
que talenta  
tradidisti mihi: ecce alia  
quinque superlucratus  
sum.

*b.* Well done thou  
servant, who hast  
been faithful in little,  
I will bring thee  
into the joys of thy

*Ant.* Euge serve bone,  
in modico fidelis, intra  
in gaudium Domini tui.

*b.* This is the faith-  
ful and prudent servant,  
in whom the Lord placed  
his family.

*Ant.* Fidelis servus &  
prudens, quem constituit  
Dominus super familiam  
suam.

*th.* Blessed is that  
servant, whom his Lord,  
when he shall come, and  
shall stand at the gate, shall  
find watching.

*Ant.* Beatus ille ser-  
vus, quem, cum venerit  
Dominus ejus, & pulsa-  
verit januam, invenerit  
vigilantem.

*th.* Thou good and  
faithful servant, enter  
into the joys of thy Lord.

*Ant.* Serve bone &  
fidelis, intra in gaudium  
Domini tui.

TITLE CHAPTER: *Beginning of the Lesson*  
*to this mark\*, p. cxviii.* HYMN. Iste Con-  
fessor, *as p. civ.*

The Lord loved  
and hath adorned  
him.  
R. He hath clothed

V. Amavit eum Do-  
minus, & ornavit eum.  
R. Stolam gloriæ induit



him with a robe of glory.  
eum.

*At the* MAGNIFICAT.

*Anth.* I will compare him to a wise man, who built his house on a solid rock.

*Ant.* Similabo eum viro sapienti, qui ædificavit domum suam supra petram.

MASS. *Introit.* *Pf.* xxxvi.

**T**HE mouth of the righteous man shall utter wisdom, and his tongue shall speak judgment: the law of his God is in his heart. *Pf.* Be not emulous of evil doers, nor envy those that work iniquity. *V.* Glory.

**O**S justi meditabitur sapientiam, & lingua ejus loquetur judicium: lex Dei ejus in corde ipsius. *Pf.* Noli æmulari in malignantibus: neque zelaveris facientes iniquitatem. *V.* Gloria.

COLLECT. *Deus, qui nos beati.*

**O** God, who comfortest us by the yearly solemnity of blessed *N.* thy Confessor; mercifully grant, that while we celebrate his feast, we may imitate his actions. *Thro'.*

LESSON. *Eccles.* xxxi. 8, 11.

**B**lessed is the man, that is found without blemish; and that hath not gone after gold, nor put his trust in money, nor in treasures. Who is he, and we will praise him? For he hath done wonderful things in his life. \* He that is proof in this point, and is perfect, shall have eternal glory. He that could have transgressed, and hath not transgressed: and could do evil things, and hath not done them. Therefore are his goods established in the Lord, and the whole assembly of the saints shall publish his alms.

GRADUAL. *Pf.* xci.

The righteous man    Justus ut palma flore-  
shall flourish like the    bit; sicut Cedrus Libani

Of a CONFESSOR, *not a BISHOP.* cxix

palm-tree; he shall thrive like the Cedar on *Libanus* in the house of the Lord. *V.* To publish thy mercy in the morning, and thy truth by night. *multiplicabitur in domo Domini. V. Ad annuntiandum manè misericordiam tuam, & veritatem tuam per noctem.*

TRACT. Blessed is the man, *as p. lxxxiv.*

G O S P E L. *Luke xii. 35, 40.*

**A**T that time Jesus said to his disciples: Let your loins be girt, and lamps burning in your hands; and be you like men looking for their Lord, when he shall return from the wedding: that when he cometh and knocketh, they may open to him immediately. Blessed are those servants, whom the Lord, when he cometh, shall find watching. *Amen,* I say to you, that he will gird<sup>a</sup> himself, and make them sit down, and he will come forth and serve them. And if he come at the second watch, or if he come at the third watch, and find them so, blessed are those servants. But know ye this, that if the master of the house did know at what hour the thief would come; he would certainly watch, and would not suffer his house to be broken open. Be you then also ready: for at what hour you think not, the Son of Man will come.

OFFERTORY. *Pf. lxxxviii.* My truth, *as p. cxii.*

S E C R E T.

**W**E offer thee, O Lord, in honour of thy saints, a sacrifice of praise, by which we hope to be delivered from all present and future evils. Thro'.

COMMUNION. Blessed is the servant, *as p. ciii.*

<sup>a</sup> Expl. Tie a towel, or apron before him, as Christ did when he washed the disciples feet.

cxx *The* C O M M O N.

POSTCOMMUNION. *Refecti cib*

**B**Eing refreshed, O Lord, with this he  
meat and drink, we humbly beseech thee  
we may be assisted by his prayers, on whom  
we have received these sacred mysteries. T

II. V E S P E R S.

*The* PSALMS, ANTHEMS, LITTLE CHA  
and HYMN, as in the first Vespers, p.

|                                                                                                                         |                                                                             |
|-------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------|
| <i>V.</i> The Lord led the<br>just man through right<br>ways. <i>R.</i> And he hath<br>shewn him the kingdom<br>of God. | <i>V.</i> Justum<br>Dominus per vias<br><i>R.</i> Et ostendit i<br>num Dei. |
|-------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------|

*At the* M A G N I F I C A T.

|                                                                                                                                                        |                                                                                   |
|--------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------|
| <i>Anth.</i> This man de-<br>spising the world, and tri-<br>umphing over all things<br>on earth, laid up riches<br>in heaven both by word<br>and deed. | <i>Ant.</i> Hic vir de<br>mundum, & terr<br>umphans: divitiis<br>condidit ore, ma |
|--------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------|

*Another* M A S S of the same.

I N T R O I T. *Pf.* xci.

|                                                                                                                                                                                                                                                                                                                                        |                                                                                                                                                                                                       |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>T</b> HE righteous man<br>shall flourish like the<br>palm-tree: he shall thrive<br>like the cedar of <i>Libanus</i> ,<br>being planted in the house<br>of the Lord, in the courts<br>of the house of our God.<br><i>Pf.</i> It is good to praise<br>the Lord, and to sing to<br>thy name, O thou the<br>Most High. <i>V.</i> Glory. | <b>J</b> USTUS ut palm<br>bit; sicut<br><i>Libani</i> multiplic<br>plantatus in dor<br>mini, in atriis<br>Dei nostri. <i>Pf.</i><br>est confiteri Dom<br>psallere nomini t<br>tissime. <i>V.</i> Glor |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

C O L L E C T. *Adesto.*

**A**ttend, O Lord, to the humble pray  
present to thee on the solemnity of bl

*Of a CONFESSOR, not a BISHOP.* cxxi

hy Confessor; that we, who have no confidence in our own righteousness, may have the help of his prayers, who was so pleasing to thee. Thro'.

EPISTLE. *1 Cor. iv. 9, 14.*

**B***Rethren:* We are made a spectacle to the world, and to angels and to men. We are fools for *Christ's* sake; but you are wise in *Christ*: we are weak, but you are strong; you are honourable, but we without honour. Even unto this hour we both hunger and thirst, and are naked, and are buffeted, and have no fixed abode. And we labour working with our own hands. We are reviled, and we blest. We are persecuted, and we suffer it. We are ill spoken of, and we intreat: we are become as the refuse of this world, the off-scouring of all even till now. I write not these things to shame you; but I admonish you as my dearest children, in *Christ Jesus our Lord.*

GRADUAL. *Pf. xxxvi.*

|                             |                         |
|-----------------------------|-------------------------|
| The mouth of the            | Os justi meditabitur    |
| righteous man shall ut-     | sapientiam, & lingua    |
| ter wisdom, and his         | ejus loquetur judicium. |
| tongue shall speak judg-    | Lex Dei ejus in corde   |
| ment. The law of God        | ipsum, & non supplan-   |
| is in his heart, and his    | tabuntur pedes ejus.    |
| feet shall not be tript up. |                         |

TRACT. Blessed is the man, *as p. cvii.*

GOSPEL. *Luke xii. 32, 34.*

**A***T that time Jesus said to his disciples:* Fear not, little flock, for it hath pleased your Father to give you a kingdom. Sell what you possess, and give alms. Make to yourselves bags, that grow not old, a treasure in heaven which faileth not; where no thief approacheth, nor moth consumeth. For where your treasure is, there will your heart be also.

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OFFERTORY. *Pf. xx.*

|                                                                                                                                                                                           |                                                                                                                                                                 |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>The righteous man,<br/>O Lord, shall rejoice in<br/>thy power; and he shall<br/>rejoice exceedingly that<br/>thou hast saved him:<br/>thou hast granted him<br/>his soul's desire.</p> | <p>In virtute tuâ, Do-<br/>mine, lætabitur justus, &amp;<br/>super salutare tuum ex-<br/>ultabit vehementer: de-<br/>siderium animæ ejus tri-<br/>buisi ei.</p> |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------|

S E C R E T.

**G**RANT, we beseech thee, O Almighty God,  
that our humble offerings may be acceptable  
to thee, for the honour of thy saints, and purify us  
both in body and mind. Thro'.

COMMUNION. *Matt. xix.*

|                                                                                                                                                                           |                                                                                                                                                                       |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p><i>Amen</i>, I say to you:<br/>that you, who have for-<br/>sook all things, and fol-<br/>lowed me; shall receive<br/>an hundred-fold, and<br/>obtain eternal life.</p> | <p><i>Amen</i>, dico vobis:<br/>quod vps, qui reliquistis<br/>omnia, &amp; secuti estis<br/>me; centuplum accipi-<br/>etis, &amp; vitam æternam<br/>possidebitis.</p> |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------|

POSTCOMMUNION. *Quasumus.*

**W**E beseech thee, O Almighty God, that, by  
the intercession of thy holy Confessor N.  
the heavenly food we have received, may defend us  
from all adversity. Thro'.

*Another* EPISTLE. *Philip iii. 7, 12.*

**B**Rethren: The things that were gain to me, those  
I have accounted loss for *Christ*. Farthermore  
I count all things to be but loss, for the excellent  
knowledge of *Jesus Christ* my Lord: for whom I  
have suffered the loss of all things, and count them  
but as dung, that I may gain *Christ*, and may be  
found in him, not having my own righteousness,  
which is of the law, but that which is of the faith  
of *Christ Jesus*: which is of God, righteousness in  
faith. That I may know him, and the power of  
his resurrection, and the fellowship of his sufferings,

*Mafs.* Of A B B O T S. cxxiii

being made conformable to his death : if by any means I may attain to the refurrection, which is from the dead. Not as tho' I had already attained to that, or were already perfect : but I follow after, if that I may by any means lay hold of that, whereunto I was alfo, laid hold of by *Jesus Chrift*.<sup>k</sup>

*The* COMMON of ABBOTS..

V E S P E R S.

*All as in the Common of a Confessor, not a Bishop, p. cxvii.*

M A S S.

INTROIT. The mouth of the righteous,  
*as p. cxviii.*

COLLECT. *Intercessio.*

**M**AY the intercession, O Lord, of blessed *N.* the Abbot, recommend us to thee; that what we cannot hope for through any merits of our own, we may obtain by his prayers. Thro'.

LESSON. *Eccles. xlv. 1, 6.*

**H**E was beloved of God and men : whose memory is in benediction. *God* made him like the saints in glory, and magnified him in the fear of his enemies : and with his words he made prodigies to cease. He glorified him in the sight of kings, and gave him commandments in the sight of his people, and shewed him his glory. He sanctified him in his faith and meekness, and chose him out of all flesh. For he heard him and his voice, and brought him into a cloud. And he gave him his precepts face to face, and a law of life and instruction.

GRADUAL. *Pf. xx.*

Lord, thou wast be- Domine, prævenisti  
fore-hand with him with eum in benedictionibus

<sup>k</sup> Expl. I may lay hold of or obtain that crown of glory, for the obtaining of which Jesus Christ took me into the number of his servants.

lxxxiv      *The* C O M M O N      *Mass.*

|                                  |                                  |
|----------------------------------|----------------------------------|
| thy sweet blessings; thou        | dulcedinis: posuisti in          |
| hast set on his head a           | capite ejus coronam de           |
| crown of precious stones.        | lapide pretioso. <i>V.</i> Vitam |
| <i>V.</i> He asked of thee life, | petiit à te, & tribuisti ei      |
| and thou hast given him          | longitudinem dierum in           |
| a length of days for ever        | sæculum sæculi.                  |
| and ever.                        |                                  |

T R A C T. Blessed is the man, *as* p. cvii.

G O S P E L. *Matt.* xix. 27, 29.

*AT that time* Peter said to Jesus: Behold we have left all things, and have followed thee, What therefore shall we have? And *Jesus* said to them: *Amen*, I say to you, that you, who have followed me, at the regeneration<sup>1</sup>, when the Son of Man shall sit on the throne of his majesty, you also shall sit on twelve thrones, judging the twelve tribes of *Israel*. And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for the sake of my name, shall receive an hundred-fold, and shall possess life everlasting.

O F F E R T O R Y. *Pf.* xx.

|                           |                           |
|---------------------------|---------------------------|
| Thou hast granted         | Desiderium animæ e-       |
| him, O Lord, his soul's   | jus tribuisti ei, Domine, |
| desire, and hast not dis- | & voluntate labiorum e-   |
| appointed him of what     | jus non fraudasti eum.    |
| he asked. Thou hast set   | Posuisti in capite ejus   |
| on his head a crown of    | coronam de lapide pre-    |
| precious stones.          | tioso.                    |

S E C R E T.

**M**AY blessed *N.* the Abbot, intercede for us, O Lord, that the offerings we have laid on thy altars, may avail us to salvation. *Thro'.*

C O M M U N I O N. *Luke* xii.

|                          |                       |
|--------------------------|-----------------------|
| This is the faithful and | Fidelis servus & pru- |
| prudent servant, whom    | dens, quem constituit |

<sup>1</sup> Expl. *At the renewal of all things, when death and sin shall be abolished, at the glorious coming of Christ.*

Of a VIRGIN and MARTYR. cxxv

he Lord placed over his family, to give them in due season their measure of wheat. *Dominus super familiam suam, ut det illis in tempore tritici mensuram.*

POSTCOMMUNION. *Protegat nos.*

**M**AY the receiving of this sacrament, and the intercession of blessed N. the Abbot, protect us, O Lord; that we may both copy after the virtues of his life, and experience the help of his intercession. Thro'.

XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX

The COMMON of a VIRGIN and MARTYR.

I N S T R U C T I O N.

**T**HE state of Virginity is perfectly agreeable to the Christian scheme, whatever objections human policy may make against it. God himself, become incarnate, recommends it by word and example. St. Paul bestows the greatest encomiums on it; and in every age of the Church, those that preserved their virginity, were always looked on as the noblest portion of the flock of Christ. On the festivals therefore of virgins, we are to beg of God the grace of perseverance to the end, for all those who have voluntarily, by vow, undertaken that perfect state; as likewise for all, that purity of mind necessary in every state of life, and without which we cannot see God.

I. V E S P E R S.

The PSALMS as in the COMMON of the B. V. MARY, p. lxii.

*Antb.* **T**HIS is a wise virgin, and one of the Number of the prudent ones.

*Antb.* This is a wise virgin, whom the Lord found watching.

*Ant.* **H**ÆC est virgo sapiens, & una de numero prudentum.

*Ant.* Hæc est virgo sapiens, quam Dominus vigilantem invenit.



cxixvi *The* C O M M O N I. *Vespers.*

*Anth.* This is she,  
who knew not the bed  
in sin: she shall have the  
fruit of her virtue in the  
reward of holy souls.

*Anth.* Come, my cho-  
sen one, and I will place  
my throne in thee.

*Anth.* This is the  
beautiful one among the  
daughters of *Jerusalem*.

*Ant.* Hæc est quæ nẽ-  
scivit tuorum in delicto:  
habebit fructum in res-  
pectione animarum sanc-  
tarum.

*Ant.* Veni, electa mea,  
& ponam in te thronum  
meum.

*Ant.* Ista est speciosa  
inter filias *Jerusalem*.

LITTLE CHAPTER. 2 *Cor.* x.

*B* *Rethren*: He that glorieth, let him glory in the  
Lord: for it is not he, who commendeth him-  
self, that is approved, but whom God commendeth.

H Y M N.

**R**egard our vows with  
gracious eye,  
O *Jesus*, crown of pu-  
rity,  
Son of that chosen wo-  
man, who  
Was virgin chaste, and  
mother too.

The whitest lilies pave  
thy way,  
And Quires of virgins  
round thee play,  
O glorious bridegroom,  
who dost bless  
Thy brides with endless  
happiness.

Which way soe'er thy  
course doth bend,  
Chaste virgins on thy  
steps attend,

**J**ESU, corona vir-  
ginum,  
Quem mater illa con-  
cipit,

Quæ sola virgo parurit;  
Hæc vota, clemens, ac-  
cipe.

Qui pèrgis inter lilia,  
Septus choreis virginum,  
Sponsus decorus gloriæ,  
Sponsisque reddens præ-  
mia,

Quocunque tendis,  
virgines  
Sequuntur, atque laudi-  
bus

a VIRGIN and MARTYR. cxxxvii

|                      |                                 |
|----------------------|---------------------------------|
| running after thee,  | Post te canentes cursi-         |
| do raise             | tant,                           |
| r notes to sing loud | Hymnosque dulces per-           |
| hymns of praise.     | sonant.                         |
| : beg most humbly,   | Te deprecamur sup-              |
| that our sense       | plices,                         |
| feel thy heavenly    | Nostris ut addas sensibus       |
| influence,           |                                 |
| ne'er be wounded     | Nescire prorsus omnia           |
| by those darts,      |                                 |
| ch poison, and de-   | Corruptionis vulnera.           |
| file our hearts.     |                                 |
| o God the Father,    | Virtus, honor, laus,            |
| and the Son,         | gloria,                         |
| Holy Spirit, three   | Deo Patri cum Filio,            |
| in one,              |                                 |
| onour, glory, fame   | Sancto simul <i>Paraclito</i> , |
| and praise,          |                                 |
| an eternal length of | In sæculorum sæcula.            |
| days. <i>Amen.</i>   | <i>Amen.</i>                    |
| . In thy comeliness  | V. Specie tuâ, & pul-           |
| beauty. R. Go on,    | chritudine tuâ. R. In-          |
| ceed prosperously,   | tende, prosperè procede,        |
| reign.               | & regna.                        |

At the MAGNIFICAT.

|                     |                         |
|---------------------|-------------------------|
| th. Come, O spouse  | Ant. Veni, sponsa Chri- |
| Christ, receive the | sti, accipe coronam,    |
| vn, which the Lord  | quam tibi Dominus præ-  |
| prepared for thee   | paravit in æternum.     |
| ever.               |                         |

MASS. INTROIT. Ps. cxviii.

|                        |                            |
|------------------------|----------------------------|
| spoke of thy law in    | <b>L</b> Oquebar de testi- |
| the presence of kings, | moniis tuis, & non         |
| I was not ashamed.     | confundebar: & medita-     |
| I meditated on thy     | bar in mandatis tuis, quæ  |
| mandments which I      | dilexi nimis: Ps. Beati    |
| d exceedingly. Ps.     | immaculati in via, qui     |
| led are the undefiled  | ambulant in lege Do-       |

in the way, who walk in      *mini.*      *V.* Gloria.  
the law of the Lord. *V.*

Glory.

COLLECT. *Deus, qui inter cætera.*

**O** God, who, amongst other miracles of thy power, hast bestowed the crown of martyrdom even on the weaker sex: mercifully grant, that we, who solemnize the feast of blessed *N.* thy Virgin and Martyr, may, by following her example, come to thee.      *Thro'.*

LESSON. *Ecclef.* li. 1, 12.

**I** Will give glory to thee, O Lord, *my* King, and  
I will praise thee, O God, my Saviour. I will give glory to thy name; for thou hast been a help and protector to me; and hast preserved my body from destruction, from the snare of the unjust tongue, and from the lips of them that forged lies; and in the sight of *all* that stood by, thou hast been my help: and thou hast delivered me, according to the multitude of the mercy of thy name, from the roaring *lions* that were ready to devour me: out of the hands of them that sought my life, and from the gates of afflictions, which compassed me about: from the oppression of the flame, that surrounded me, and in the midst of fire I was not burnt. From the depth of the belly of hell, and from an unclean tongue, and from lying words, from an unjust king, and from a slanderous tongue. My soul shall praise the Lord even unto death, because thou succourest those that trust in thee, and deliverest them from the hands of the *Gentiles*, O Lord our God.

GRADUAL. *Pf.* xlv.

|                                                                    |                                                      |
|--------------------------------------------------------------------|------------------------------------------------------|
| Thou lovedst righteousness, and hatedst iniquity. <i>V.</i>        | Dilexisti justitiam, & odisti iniquitatem. <i>V.</i> |
| Therefore God, thy God hath anointed thee with an oil of gladness. | Propterea unxit te Deus, Deus tuus oleo lætitiæ.     |

; VIRGIN and MARTYR. cxxix

T R A C T. *Pf. xlv.*

*Spouse of Christ,*  
 he crown, which  
 d hath prepared  
 e for ever; for  
 love thou didst  
 blood. *V.* Thou  
 righteousness,  
 stedst iniquity;  
 e God, thy God  
 ointed thee with  
 of gladness in a  
 xcellent manner  
 y companions.  
 y comeliness and  
 go on, proceed  
 ully and reign.

*Veni, sponsa Christi,*  
 accipe coronam, quam  
 tibi Dominus præpara-  
 vit in æternum; pro cu-  
 jus amore sanguinem  
 tuum sudisti. *V.* Dilex-  
 isti justitiam, & odisti  
 iniquitatem; propterea  
 unxit te Deus, Deus  
 tuus oleo lætitiæ præ-  
 consortibus. *V.* Specie  
 tuâ & pulchritudine tuâ  
 intende, prosperè proce-  
 de, & regna.

G O S P E L. *Matt. xxv. 1, 13.*

*At that time Jesus spoke to his disciples this para-*  
 : The kingdom of heaven shall be like to ten  
 who, taking their lamps, went out to meet  
 egroom and the bride. Now five of them  
 olish, and five were wise. But the five foolish,  
 taken their lamps, took no oil with them:  
 wise ones took oil in their vessels with their  
 And while the bridegroom tarried, they all  
 ed and slept. And at midnight there was a  
 e: Behold the bridegroom cometh, go ye  
 meet him. Then all those virgins arose,  
 imed their lamps. And the foolish ones said  
 ise ones: Give us of your oil, for our lamps  
 out. The wise ones answered, saying: Left  
 : not enough for us and for you, go you ra-  
 hem that sell, and buy for yourselves. Now  
 ey went to buy, the bridegroom came: and  
 t were ready went in with him to the mar-  
 nd the door was shut. But at last come also  
 r virgins, saying: Lord, Lord, open to us.

cxiii The COMMON Mass.

not be moved. *V.* A impetus lætificat civita-  
 swift flowing river re- tem Dei: sanctificavit ta-  
 joiceth the city of God: bernaçulum suum Al-  
 the Most High hath tiffimus.  
 sanctified his tabernacle.

TRACT. Come, spouse, as p. cxxix.

GOSPEL. *Matt. xiii. 44, 52.*

*AT that time: Jesus spake to his disciples this pa-  
 rable: The kingdom of heaven is like a trea-  
 sure hidden in a field: which when a man hath  
 found, he hideth it again, and for joy thereof goeth,  
 and selleth all that he hath, and buyeth that field.  
 Again the kingdom of heaven is like to a merchant  
 seeking good pearls: who, when he had found one  
 pearl of great price, went his way, and sold all that  
 he had, and bought it. Again the kingdom of hea-  
 ven is like to a net cast into the sea, and gathering  
 together all kinds of fishes. Which, when it was  
 filled, they drew out, and sitting by the shore, they  
 chose out the good into vessels, but the bad they  
 cast away. So shall it be at the end of the world.  
 The Angels shall go out, and shall separate the  
 wicked from among the righteous: and they shall  
 cast them into a furnace of fire: there shall be  
 weeping and gnashing of teeth. Have you under-  
 stood all these things? They say to him: Yea. He  
 said unto them: Therefore every scribe instructed  
 in the kingdom of God, is like the master of the  
 family, who bringeth forth out of his treasure new  
 things and old.*

OFFERTORY. *Pf. xlv.*

Grace is spread on thy  
 lips: therefore hath God  
 blessed thee for ever and  
 ever.

Diffusa est gratia in  
 labiis tuis: propterea be-  
 nedixit te Deus in æter-  
 num, & in sæculum sæ-  
 culi.

*Vespers.* Of MANY VIRGINS, &c. cxxxiii

S E C R E T.

**M**ercifully receive, O Lord, the offerings consecrated to thee, by the merits of blessed N. thy Virgin and Martyr; and grant they may be a continual support to us. Thro'.

COMMUNION. *Pf.* cxviii.

I have done what was  
just and right, O Lord,  
yet not the proud calum-  
niate me: I have walk-  
ed upright in the ways  
of thy commandments:  
I have hated every evil  
way.

Feci iudicium & justi-  
tiam, Domine, non ca-  
lumnientur mihi superbi:  
ad omnia mandata tua  
dirigebar: omnem viam  
iniquitatis odio habui.

POSTCOMMUNION. *Divini muneris.*

**B**eing plentifully fed with thy divine gifts, we beseech thee, O Lord our God, that, by the intercession of blessed N. thy Virgin and Martyr, we may obtain eternal life by partaking of them. Thro'.

---

*The* COMMON of MANY VIRGINS  
and MARTYRS.

V E S P E R S.

*All as in the Common of One Virgin and Mar-  
tyr, p. cxxv. except:*

*V.* Virgins shall be  
brought in her retinue to  
the king. *R.* Her rela-  
tions shall be presented to  
thee, O Lord.

*V.* Adducentur regi  
virgines post eam. *R.*  
Proximæ ejus afferentur  
tibi, Domine.

*At the* M A G N I F I C A T.

*Anth.* Ye prudent vir-  
gins, make ready your  
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*Ant.* Prudentes vir-  
gines, aptate lampades  
m

cxxxiv      *The*   C O M M O N   *Mass.*

lamps: behold the bride-      vestras: ecce sponsus ve-  
groom comes: go forth      nit, exite obviam ei.  
to meet him.

M A S S.

*All as in the Common of One Virgin and Martyr, p. cxxviii. except what follows.*

C O L L E C T.   *Da nobis.*

**G**Rant, we beseech thee, O Lord our God, that with a constant devotion we may celebrate the victories of thy holy Virgins and Martyrs *N.* and *N.* that, tho' we cannot solemnize them as we ought; we may seek their prayers with all due humility.   Thro'.

E P I S T L E.   *1. Cor. vii.*

**B**Rethren: Concerning virgins I have no commandment of the Lord: but I give counsel, as having obtained mercy of the Lord, to be faithful. I think therefore that this is good, for the present necessity, that it is good for a man so to be<sup>a</sup>. Art thou bound to a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a wife. But if thou take a wife, thou hast not sinned *thereby*. And if a virg<sup>n</sup> marry, she hath not sinned *thereby*: nevertheless such shall have tribulation<sup>b</sup> of the flesh. But I spare<sup>c</sup> you. This therefore I say, brethren; the time is short: it remaineth, that they also who have wives, be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as though they used it not; for the fashion<sup>d</sup> of this world passeth away. But I would

<sup>a</sup> Expl. *To remain as he is.*

<sup>b</sup> Expl. *Wordly cares and sollicitude for their children and family.*

<sup>c</sup> Expl. *I would save you these cares and anxieties, by wishing you to remain single.*

<sup>d</sup> Expl. *Every thing that hath only an outward appearance is transitory and of a short duration.*

*Of a VIRGIN, not a MARTYR.* cxxxv  
 ve you be without sollicitude. He that is without  
 wife, is sollicitous for the things that belong to the  
 ord, how he may please God. But he that is with  
 wife, is sollicitous for the things of the world, how  
 may please his wife; and he is divided. But the  
 married woman and the virgin thinketh on the  
 ings of the Lord, that she may be holy both in  
 dy and spirit, *in Christ Jesus our Lord.*

### S E C R E T.

LOOK down, we beseech thee, O Lord, on  
 the offerings laid on thy altar, on this feast of  
 y holy Virgins and Martyrs *N. and N.* that as  
 ou hast bestowed glory on them by these sacred  
 ysteries, so thou mayst likewise grant us pardon.  
 thro'.

### POSTCOMMUNION. *Præsta nobis.*

Rant us, we beseech thee, O Lord, by the in-  
 tercession of thy Virgins and Martyrs, to re-  
 ceive with a pure mind, what we receive with our  
 ouths. Thro'.



### the COMMON of a VIRGIN, not a MARTYR.

### V E S P E R S.

*All as in the Common of a Virgin and Martyr,*  
*p. cxxv.*

### M A S S. INTROIT. *Pf. xlv.*

**T**HOU lovedst righte-  
 teousness, and ha-  
 st iniquity; therefore  
 od, thy God hath a-  
 inted thee with an oil  
 gladness in a more ex-

**D**ilexisti justitiam, &  
 odisti iniquitatem;  
 propterea unxit te Deus,  
 Deus tuus oleo lætitiæ  
 præ confortibus tuis. *V.*  
*Pf. Eructavit cor meum*



cxxxvi    *The* C O M M O N    *Mafs.*

cellent manner than thy    verbum bonum : dico e-  
companions. *V. Pf.* My    go opera mea regi.  
heart hath uttered good  
tidings : my works I re-  
fer to the king.

COLLECT. *Exaudi nos.*

**G**IVE ear to us, O God our Saviour, that  
as we celebrate with joy the solemnity of  
blessed *N.* thy Virgin, so we may improve in the  
affection of piety. Thro'.

EPISTLE. 2 *Cor.* x. 15 : xi. 1, 2.

**B***Rethren* : Let him that glorieth, glory in the  
Lord : for not he, that commendeth himself,  
is approved : but he whom God commendeth.  
*Chap.* 11. Would to God you could bear with  
some little of my <sup>a</sup> folly : but do, bear with me.  
For I am jealous of you with the jealousy of God.  
For I have espoused you *all* to one husband, that I  
may present you as a chaste virgin to *Christ*.

GRADUAL. *Pf.* xliv.

|                                |                               |
|--------------------------------|-------------------------------|
| In thy comeliness and          | Specie tuâ & pulchri-         |
| beauty go on, proceed          | tudine tuâ intende, pro-      |
| prosperously and reign.        | spere procede, & regna.       |
| <i>V.</i> For thy truth, meek- | <i>V.</i> Propter veritatem & |
| ness, and righteousness        | mansuetudinem, & justiti-     |
| shall thy right hand also      | tiam, & deducet te mi-        |
| lead thee on wonderfully.      | rabiliter dextera tua.        |

T R A C T. *Pf.* xliv.

|                                |                             |
|--------------------------------|-----------------------------|
| Hear, O daughter,              | Audi filia, & vide, &       |
| and see, and be atten-         | inclina aurem tuam :        |
| tive : for the king is ta-     | quia concupivit rex spe-    |
| ken with thy beauty. <i>V.</i> | ciem tuam. <i>V.</i> Vultum |
| All the rich among the         | tuum deprecabuntur          |
| people shall come with         | omnes divites plebis :      |
| entreaties before thee :       | filia regum in honore       |

<sup>a</sup> Expl. So he calls commending himself, tho' forced to it for the  
good of his flock.

**VIRGIN, not a MARTYR.** cxxxvii

|                            |                                 |
|----------------------------|---------------------------------|
| daughters of kings         | tuo. <i>V.</i> Adducentur regi  |
| honour thee. <i>V.</i>     | virgines posteam: proxi-        |
| ins shall be brought       | mæ ejus afferentur tibi.        |
| er retinue to the          | <i>V.</i> Afferentur in lætitiâ |
| : her relations shall      | & exultatione: addu-            |
| esented to thee. <i>V.</i> | centur in templum regis.        |
| y shall be introduced      |                                 |
| joy and gladness;          |                                 |
| shall be introduced        |                                 |
| the temple of the          |                                 |

**OSPEL.** *Matt. xxv.* as above, *p.* cxxxix.

**OFFERTORY.** *Pf. xlv.*

|                      |                         |
|----------------------|-------------------------|
| daughters of kings   | Filiæ regum in honore   |
| ur thee: the queen   | tuo: astitit regina à   |
| on thy right hand in | dextris tuis in vestitu |
| of gold, with a      | deaurato, circumdata    |
| ty of other orna-    | varietate.              |
| s.                   |                         |

**S E C R E T.**

[**A**Y the offerings, O Lord, of thy devout  
people be acceptable to thee in honour of  
saints; by whose merits they have experienced  
in their afflictions. Thro'.

**COMMUNION.** *Matt. xxv.*

|                              |                               |
|------------------------------|-------------------------------|
| he five wise virgins         | Quinque prudentes             |
| oil in their vessels         | virgines acceperunt ole-      |
| their lamps: and at          | um in vasis suis cum lam-     |
| ight there was a cry         | padibus: mediâ autem          |
| : Behold the bride-          | nocte clamor factus est:      |
| n comes; go out              | Ecce sponsus venit, exite     |
| meet <i>Christ</i> the Lord. | obviam <i>Christo</i> Domino. |

**POSTCOMMUNION.** *Satisfi.*

**T**HOU hast fed, O Lord, thy family, with these  
sacred oblations: ever therefore comfort us

cxxxviii *The COMMON Mass.*  
with her intercession, whose feast we celebrate.  
Thro'.

*Another MASS of the same.*

INTROIT. *Pf.* xliv.

**A**LL the rich among  
the people shall  
come with entreaties be-  
fore thee: Virgins shall  
be brought in her retinue  
to the king: her relations  
shall be presented to thee  
with joy and gladness.  
*Pf.* My heart hath ut-  
tered good tidings: my  
works I refer to the  
king. *V.* Glory.

**V**ultum tuum depre-  
cabuntur omnes  
divites plebis: adducen-  
tur regi virgines post  
eam: proximæ ejus af-  
ferentur tibi in lætitia &  
exultatione. *Pf.* Eruc-  
tavit cor meum verbum  
bonum: dico ego opera  
mea regi. *V.* Gloria.

COLLECT. Exaudi, *as p.* cxxxvi.—EPISTLE.  
*i Cor.* vii. *p.* cxxxiv.

GRADUAL. *Pf.* xliv.

The king is taken  
with thy beauty, for he  
is the Lord thy God. *V.*  
Hear, O daughter and  
see, and be attentive.

Concupivit rex deco-  
rem tuum quoniam ipse  
est Dominus Deus tuus.  
*V.* Audi filia & vide, &  
inclina aurem tuam.

TRACT. Hear, O daughter, *p.* cxxxvi.

GOSPEL. *Matt.* xiii. *p.* cxxxii.—OFFERTORY.  
Virgins shall be brought, *p.* cxxx.—SECRET.  
May the offerings *p.* cxxxvii.

COMMUNION. *Matt.* xiii.

The kingdom of hea-  
ven is like a merchant  
seeking good pearls: and  
having found one of a

Simile est regnum cœ-  
lorum homini negotiatori  
quærenti bonas marga-  
ritas: inventâ unâ pre-

Of a MARTYR, *not a VIRGIN.* cxxxix  
great price, he gave all he tiosâ, dedit omnia sua,  
had, and purchased it. & comparavit eam.

POSTCOMMUNION. *Satiaſti, p. cxxxvii.*

XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX

The COMMON of a MARTYR, *not a*  
VIRGIN.

M A S S.

INTROIT. Sinners have laid in wait, *p. cxxxi.*

COLLECT. Deus, qui inter cætera, *p. cxxviii.*

*Or, if there be more than one.*

COLLECT. *Da nobis.*

**G**RANT, we beseech thee, O Lord our God,  
that, with a constant devotion, we may ce-  
lebrate the victories of thy holy Martyrs *N. and N.*  
that, tho' we cannot solemnize them as we ought,  
we may seek their prayers with all due humility.  
Thro'.

LESSON. *Ecclef. li. p. cxxviii.*

GRADUAL. *Pf. xlv.*

|                                                                                                                                                     |                                                                                                                |
|-----------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------|
| Thou lovedſt righte-<br>ousneſs, and hatedſt ini-<br>quity. <i>V.</i> Wherefore<br>God thy God hath a-<br>nointed thee with the oil<br>of gladneſs. | Dilexiſti juſtitiam, &<br>odiſti iniquitatem. <i>V.</i><br>Propterea unxit te Deus,<br>Deus tuus oleo lætitiæ. |
|-----------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------|

TRACT. Come, ſpouſe, *p. cxxix.*

GOSPEL. *Matt. xiii. p. cxxxii.*—OFFERTORY.

Grace is ſpread, *p. cxxxii.*

S E C R E T.

**R**Eceive, O Lord, the offerings we bring on this  
ſolemnity of bleſſed *N.* thy Martyr, by whoſe  
interceſſion we hope to be delivered. Thro'.

cxl      *The* COMMON      *Mass.*  
*If there be more than one.*

S E C R E T.

**L**OOK down, we beseech thee, O Lord, on the offerings laid on thy altar on this feast of thy holy Martyrs *N.* and *N.* that as thou hast bestowed glory on them by these sacred mysteries, thou mayst likewise grant us pardon. Thro'.

COMMUNION. *Pf. cxviii.*

|                                                 |                                                                |
|-------------------------------------------------|----------------------------------------------------------------|
| Princes have persecuted me without cause ;      | Principes persecuti sunt me gratis, & à verbis tuis            |
| and my heart hath trembled at thy words : but I | fornidavit cor meum :                                          |
| will rejoice in thy commandments, like one      | lætabor ego super eloquia tua, quasi qui invenit spolia multa. |
| who hath found rich spoils.                     |                                                                |

POSTCOMMUNION. *Auxilientur.*

**M**AY the mysteries we have received, O Lord, be a help to us ; and, by the intercession of blessed *N.* thy Martyr, cause us to rejoice in her continual protection. Thro'.

*For more than one.*

POSTCOMMUNION. *Præsta nobis.*

**G**Rant us, we beseech thee, O Lord, by the intercession of thy holy Martyrs, to receive with a pure mind, what we take with our mouths. Thro'.

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*The* COMMON of HOLY WOMEN,  
*neither* VIRGINS *nor* MARTYRS.

I N S T R U C T I O N.

**W**HEN we celebrate the festivals of those saints who were engaged in the married state, we ought seriously to meditate on the virtues by which they sanctified themselves in that state of life. A profound humility, purity of heart, and an exact compliance with the duties,

## Of HOLY WOMEN, &c. cxli

d untired patience under the difficulties of that state of life, rendered them agreeable to God. These are the virtues the Church honours in these saints, and these are the virtues we ought to beg, for all engaged in the married state, on the feasts of these holy women.

The Church likewise honours some, who, after an irregular course of life for some time, received of God the grace of true repentance; and were so inflamed with the love of God, that the ardour of their love rendered them most equal to virgins. Let us beg of God, thro' their intercession, the spirit of true repentance, and that charity that covereth a multitude of sins.

### I. V E S P E R S.

*The PSALMS as in the COMMON of the B. V. M.*  
p. lxii.

*Ant.* **W**HILE the king was in his couch: my perfume sent forth a sweet odour.

*Ant.* **D**UM effret rex in accubitu suo: nardus mea dedit odorem suavitatis.

*Ant.* We run after the odour of thy perfumes; the young virgins have loved thee exceedingly.

*Ant.* In odorem unguentorum tuorum currimus: adolescentulæ dilexerunt te nimis.

*Ant.* Now the winter past; the rain is over and gone: arise, my love, and come.

*Ant.* Jam hiems transiit; imber abiit & recessit: surge, amica mea, & veni.

*a This and the following Antiphons are taken out of the Canticle of Canticles, or Song of Solomon, which is a dialogue between the bridegroom and the bride, and the companions of the bridegroom and bride; it is, between Christ and his Church, and the holy souls it contains. the first Antiphon the Church speaks in the name of those holy souls. the second the bride speaks to the bridegroom. In the third the bridegroom speaks to the bride. In the fourth he invites her to a perpetual union with himself, after having been delighted with the odour of her virtues in this time of rain and tempests. In the last, the beauty and preciousness of an holy soul is celebrated, after it hath entered the heavenly Jerusalem.*

cxlii    *The C O M M O N*    I. *Vespers.*

*Anth.* Come, my chosen one, and I will place my throne in thee.

*Anth.* She is beautiful among the daughters of *Jerusalem.*

*Ant.* Veni, electa mea, & ponam in te thronum meum.

*Ant.* Ista est speciosa inter filias *Jerusalem.*

LITTLE CHAPTER. *Beginning of the LESSON to this mark ✱, p. cxliv.*

H Y M N.

**L**ET's praise this woman, who endu'd  
With more than woman's fortitude,  
Exalts her sanctity and name

In ev'ry place with glorious fame.

Such holy love inflam'd her heart,  
That she abhorr'd the poisoning dart  
Of worldly love, and bravely trod

The narrow way that leads to God.

A body grown with fasting dead,  
And mind with prayer most sweetly fed,  
Conveys her soul above the sky

To joys that last eternally.

Fountain of courage,  
*Christ* our king,  
From whom alone all great things spring;

**F**ORtem virili pectore

Laudemus omnes faminam,

Quæ sanctitatis gloriâ

Ubique fulget inclyta.

Hæc sancto amore faucia,

Dum mundi amorem noxium

Horrescit, ad cœlestia

Iter peregit arduum.

Carnem domans jejuniis,

Dulcique mentem pabulo

Orationis nutriens,

Cœli potitur gaudiis,

Rex *Christe*, virtus fortium,

Qui magna solus efficis,

# Of HOLY WOMEN. cxliii

|                      |                                |
|----------------------|--------------------------------|
| for help we sin-     | Hujus precatu, quæsu-          |
| ners fly,            | mus,                           |
| ro' her prayers,     | Audi benignus supplices.       |
| ur humble cry.       |                                |
| od the Father,       | Deo Patri sit gloria,          |
| nd the Son           |                                |
| y Spirit three in    | Ejusque soli Filio,            |
| ne,                  |                                |
| efs glory as be-     | Cum Spiritu <i>Paraclito</i> , |
| ore                  |                                |
| orld began, so       | Nunc & per omne sæ-            |
| ermore. <i>Amen.</i> | culum. <i>Amen.</i>            |
| thy comeliness       | <i>V.</i> Specie tua, & pul-   |
| ty. <i>R.</i> Go on, | chritudine tua. <i>R.</i> In-  |
| prosperously,        | tende, prosperè procede,       |
| 1.                   | & regna.                       |

## At the MAGNIFICAT.

|                   |                             |
|-------------------|-----------------------------|
| The kingdom       | <i>Ant.</i> Simile est reg- |
| is like a mer-    | num cœlorum homini          |
| seeking good      | negotiatori quærenti bo-    |
| who, having       | nas margaritas: inventâ     |
| re of a great     | unâ pretiosa, dedit omnia   |
| e all he had, and | sua, & comparavit eam.      |
| it.               |                             |

## 1 A S S. INTROIT. *Pf.* cxviii.

|                     |                                |
|---------------------|--------------------------------|
| ound, O Lord,       | Cognovi, Domine,               |
| judgments are       | quia æquitas judicia tua:      |
| thast humbled       | & in veritate tuâ humi-        |
| truths. Pierce      | liasti me. Confige ti-         |
| with thy fear;      | more tuo carnes meas;          |
| mandments have      | à mandatis tuis timui.         |
| tremble. <i>Pf.</i> | <i>Pf.</i> Beati immaculati in |
| re the undefiled    | viâ; qui ambulant in lege      |
| y; who walk in      | Domini. <i>V.</i> Gloria.      |
| of the Lord.        |                                |

*V.*



COLLECT. *Exaudi.*

**G**IVE ear to us, O God our Saviour, that as we celebrate with joy the solemnity of blessed *N.* so we may improve in the affection of true piety. Thro'.

LESSON. *Prov. xxxi. 10.*

**W**HO shall find a valiant woman? The value of her is *as of things* brought from afar off, and from the uttermost coasts. The heart of her husband trusteth in her, and he shall have no need of spoils. \* She will render him good; and not evil, all the days of her life. She sought wool and flax, and wrought it by the contrivance of her own hands. She was like the merchant's ship, bringing her bread from afar off. And she rose in the night, and gave food to her household, and victuals<sup>1</sup> to her maidens. She considered a field, and bought it; and of the fruit of the labour of her hands she planted a vineyard. She girded her loins with courage, and strengthened her arm. She tasted, and saw her management was good: her lamp shall not go out by night. She put forth her hand to strong things, and her fingers managed the distaff. She opened her hand to the needy one, and stretched out her hands to the poor. She shall not fear for her family in the cold of snow: for all her household are doubly clothed. She made for herself a thick garment; her clothes are silk and purple. Her husband is honourable at the gates of the city, sitting with the senators of the land. She made linen, and sold it, and delivered girdles to the *Canaanite Merchant*. Strength and beauty are her clothing, and she shall rejoice in the last day. She opened her mouth to wisdom, and the law of mercy is on her tongue. She looked well to the ways of her house, and eat not her bread in idleness. Her children rose up, and called her blessed; and her

<sup>1</sup> Or, *She allotted to each maid her appointed work.* So the Septuagint translate it from the Hebrew.

## Of HOLY WOMEN. cxlv

and also commended her. Many daughters  
 are bred up in riches : but thou hast outdone them  
 in comeliness : for comeliness is deceitful, and beauty is vain :  
 but the woman that fears the Lord shall be praised.  
 Increase the fruit of her hands : and let her own  
 commend her at the gate of the city.

### GRADUAL. *Pf.* xlv.

|                                                                                                                                                                                     |                                                                                                                                                                                                      |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Grace is spread on thy<br>Therefore hath God<br>loved thee for ever. <i>V.</i><br>Thy truth, meekness,<br>Righteousness, shall<br>Thy right hand also lead<br>Thy hand wonderfully. | Diffusa est gratia in<br>labiis tuis ; propterea be-<br>nedixit te Deus in æter-<br>num. <i>V.</i> Propter verita-<br>tem, & mansuetudinem,<br>& justitiam, & deducet te<br>mirabiliter dextera tua. |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

### T R A C T. *Pf.* xlv.

|                                                                                                                                                                                                                                                                                                                                                                       |                                                                                                                                                                                                                                                                                                                                            |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| O spouse of <i>Christ</i> ,<br>the crown, which<br>God hath prepared<br>for thee for ever. <i>V.</i><br>Thou lovedst righteous-<br>ness, and hatedst iniquity ;<br>Therefore God, thy God<br>hath anointed thee with<br>the oil of gladness in a<br>excellent manner<br>above thy companions.<br>Thy comeliness and<br>grace go on, proceed<br>gloriously, and reign. | Veni, sponsa <i>Christi</i> ,<br>accipe coronam, quam<br>tibi Dominus præpara-<br>vit in æternum. <i>V.</i> Di-<br>lexisti justitiam, & odisti<br>iniquitatem ; propterea<br>unxit te Deus, Deus tu-<br>us oleo lætitiæ præ con-<br>sortibus tuis. <i>V.</i> Specie<br>tuâ & pulchritudine tuâ<br>intende, prosperè proce-<br>de, & regna. |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

*SPEL.* *Matt.* xiii. *p.* cxxxii.—OFFERTORY.  
 Thy grace is spread, *p.* cxxxii.—SECRET. May  
 thy offerings, *p.* cxxxvii.

### COMMUNION *Pf.* xlv.

|                                                                           |                                                               |
|---------------------------------------------------------------------------|---------------------------------------------------------------|
| Thou lovedst righte-<br>ousness, and hatedst ini-<br>quity. <i>L.</i> II. | Dilexisti justitiam, &<br>odisti iniquitatem : prop-<br>tera. |
|---------------------------------------------------------------------------|---------------------------------------------------------------|

cxlvi *The* C O M M O N I.

quity: therefore God, terea unxit te Deus  
thy God anointed thee us tuus oleo lætitiæ  
with an oil of gladness in consortibus tuis.  
a more excellent manner  
than thy companions.

POSTCOMMUNION. Satiasti, p. c.

II. V E S P E R S.

*All as in the first Vespers, p. cxli. exci*

*V.* Grace is spread on *V.* Diffusa est  
thy lips. *R.* Therefore in labiis tuis. *R.*  
hath God blessed thee terea benedixit te  
for ever. in æternum.

*At the* M A G N I F I C A T.

*Anth.* She opened her *Ant.* Manum  
hand to the needy one, aperuit inopi, & p  
and stretched forth both suas extendit ad p  
her hands to the poor, rem, & panem  
and eat not her bread in non comedit.  
idleness.



*The* C O M M O N *on the* A N N I V E R S  
*of the* D E D I C A T I O N *of a* C H U R C H

I. V E S P E R S.

*The* P S A L M S *as on* S u n d a y s, p. xli. *Exc*  
*last, which is: Ps. cxlvii. Lauda Jeru*  
*p. lxiv.*

*Anth.* **H** O l i n e s s b e - *Ant.* **D** O m u m  
cometh thy Domir  
house, O Lord, for ever. cet sanctitudo in lo  
dinem dierum.

*Anth.* My house shall *Ant.* Domus m  
be called the house of mus orationis voc  
prayer.

*rs. Of the DEDICATION, &c. cxlvii*

This the house      *Ant. Hæc est domus*  
 Lord is strongly      *Domini firmiter ædifica-*  
 t's foundation is      *ta, bene fundata est supra*  
 id rock.      *firmam petram.*

The house of      *Ant. Bene fundata est*  
 rd hath a good      *domus Domini supra fir-*  
 ion on a solid      *mam petram.*

All thy walls      *Ant. Lapides pretiosi*  
 precious stones,      *omnes muri tui, & tur-*  
 towers of Jeru-      *res Jerusalem gemmis*  
 e built with jew-      *ædificabuntur.*

**TITLE CHAPTER.** I saw, *beginning of the*  
*esson to this mark \*, p. cxlix.*

**H Y M N.**

|                              |                                     |
|------------------------------|-------------------------------------|
| <i>Jerusalem, whose name</i> | <b>C</b> <i>elestis urbs, Jeru-</i> |
| <i>sontains</i>              | <i>salem,</i>                       |
| <i>heav'nly peace,</i>       | <i>Beata pacis visio,</i>           |
| <i>ch in thee reigns;</i>    |                                     |
| <i>ving stones raise</i>     | <i>Quæ celsa de viventibus</i>      |
| <i>ee so high,</i>           |                                     |
| <i>tars beneath thy</i>      | <i>Saxis ad astra tolleris;</i>     |
| <i>ovement lie:</i>          |                                     |
| <i>ed like a bride in</i>    | <i>Sponsæque ritu cingeris</i>      |
| <i>ite,</i>                  |                                     |
| <i>is of Angels on</i>       | <i>Mille Angelorum milli-</i>       |
| <i>ee wait.</i>              | <i>bus.</i>                         |
| <i>appy Bride, whose</i>     | <i>O forte nupta pro-</i>           |
| <i>w'ry is</i>               | <i>sperâ,</i>                       |
| <i>lory of the Fa-</i>       | <i>Dotata Patris gloriâ,</i>        |
| <i>er's bliss!</i>           |                                     |
| <i>beautiful and</i>         | <i>Resperfa sponfi gratiâ;</i>      |
| <i>arming Queen,</i>         |                                     |
| <i>om the spouse's</i>       | <i>Regina formosissima,</i>         |
| <i>ace is seen!</i>          |                                     |

cxlviii *The COMMON I.*

City of heaven, shining bright, *Christo jugata pr*

Govern'd by *Christ*, the prince of light. *Cœli corusca civ*

Thy gates with orient pearls array'd *Hic margariti*  
cant,

For all stand open, and display'd, *Patentque cuncti*

Who follow close th' unerring guide *Virtute namque*

Of virtue, and by torments try'd, *Mortalis illuc du*

Suffer with patience for their Lord, *Amore Christi pr*

Find here a plentiful reward. *Tormenta quisq*  
tinet.

The wholesome chisel often went, *Scalpi salubris*

Many a saving stroke was spent; *Et tunfione pluri*

And th' architect dealt heavy blows *Fabri polita mal*

The stones to polish, that compose *Hanc saxa mole*  
struunt;

This pile, and join'd with fit cement, *Aptisque juncta n*

Renders it's roof magnificent. *Locantur in fasti*

Let ev'ry tongue and place proclaim *Decus Parent*  
tum

Of God most high the holy name; *Sit usquequaque*  
mo,

Of God the Father and the Son, *Natoque Patris*

And Holy Spirit, three in one: *Et inclyto Para*

To whom be power, glory, praise, *Cui laus, potest*  
ria

For an eternal length of days. *Amen.* *Æterna sit per*  
Amen.

*Of the DEDICATION, &c.* cxlix

This is the house      *V.* Hæc est domus  
 Lord strongly      Domini firmiter ædifi-  
*R.* It hath a good      cata. *R.* Bene fundata  
 tion on a solid      est suprà firmam petram.

*At the MAGNIFICAT.*

*b.* The Lord hath      *Ant.* Sanctificavit Do-  
 tied his tabernacle:      minus tabernaculum su-  
 is is the house of      um: quia hæc est do-  
 in which his name      mus Dei, in quâ invoca-  
 be invoked; of      bitur nomen ejus; de  
 it is written: And      quâ scriptum est: Et erit  
 me shall be there,      nomen meum ibi, dicit  
 he Lord.      Dominus.

*M A S S. INTROIT. Gen. xxviii.*

*HIS* is an awful      **T**erribilis est locus  
 place: here is the      iste: hic domus  
 of God, and the      Dei est, & porta cœli: &  
 of heaven: and it      vocabitur aula Dei. *Pf.*  
 be called the palace      Quam dilecta taberna-  
 and *Pf.* How love-      cula tua, Domine vir-  
 thy tabernacles,      tutum! Concupiscit &  
 ord of hosts! My      deficit anima mea in a-  
 earnestly desires,      tria Domini. *V.* Gloria.  
 ints after the courts  
 Lord. *V.* Glory.

*COLLECT. Deus, qui nobis.*

God, who renewest every year the day of the  
 consecration of this thy holy temple; and  
 est us always in health to the celebrating these  
 mysteries: hear the prayers of thy people, and  
 , that whosoever shall come hither to ask any  
 ng of thee, may rejoice in the obtaining all his  
 sts. Thro'.

*LESSON. Rev. xxi. 2, 5.*

*those days:* I saw the holy city, the new Jeru-  
 lem, coming down from heaven, from God,

cl      *The COMMON Mass.*

prepared as a bride, adorned for her husband. \* And I heard a great voice from the throne, saying: Behold the tabernacle of God with men, and he will dwell-with them. And they shall be his people, and God himself with them will be their God. And God will wipe away every tear from their eyes; and death shall be no more, nor mourning, nor crying; nor sorrow shall be any more, for the first state is passed away. And he that sat on the throne, said: Behold I make all things new.

GRADUAL. *Pf. cxxxvii.*

This place was made by God; a mystery above all value; it is without reproof. *V.* O God, on whom quires of Angels attend, hear the prayers of thy servants.

*Locus iste à Deo factus est, inæstimabile sacramentum; irreprehensibilis est. V. Deus, cui adsit Angelorum chorus, exaudi preces servorum tuorum.*

TRACT. *Pf. cxxiv.*

They, who trust in the Lord, are like mount *Sion*: he, that dwells in *Jerusalem*, shall never be moved. *V.* It is surrounded by mountains: and the Lord himself encompasseth his people both now and for ever.

*Qui confidunt in Domino, sicut mons Sion: non commovebitur in æternum, qui habitat in Jerusalem. V. Montes in circuitu ejus: & Dominus in circuitu populi sui, ex hoc nunc, & usque in sæculum.*

GOSPEL. *Luke xix. 1, 10.*

*AT that time: Jesus entering in, walked through Jericho. And behold there was a man named Zachæus who was the chief of the Publicans\*, and he was rich. And he sought to see Jesus, who he was: and he could not for the crowd, because he was low of stature. And he ran before, and climbed up into a sycamore-tree, that he might see him: for he*

\* *Expl. Chief of the receivers of the publick revenue.*

## Of the DEDICATION, &c. cli

to pass that way. And when *Jesus* came to the  
ce, he looked up, and saw him, and said to him :  
*cheus*, make haste, and come down : for to day  
must abide in thy house. And he made haste,  
I came down, and received him with joy. And  
en they all saw it, they murmured, saying : That  
was gone to be a guest to a man, that was a sin-  
. But *Zacheus* standing up, said to *Jesus* : Be-  
d, Lord, the half of my goods I give to the poor :  
I if I have wronged any one of any thing, I  
re it him fourfold. *Jesus* said to him : This day  
salvation come to this house : for this man also is  
on of *Abraham*. For the Son of Man is come to  
k, and to save that which was lost. CREDO.

### OFFERTORY. 1 Chron. xxix.

Lord God, in the sim-  
plicity of my heart have  
joyfully offered all these  
things : and I have seen  
th great joy thy peo-  
, which are here pre-  
t. O God of *Israel*,  
serve them for ever in  
disposition.

Domine Deus, in sim-  
plicitate cordis mei lætus  
obtuli universa, & popu-  
lum tuum, qui repertus  
est, vidi cum ingenti gau-  
dio. Deus *Israel*, custodi  
hanc voluntatem.

### SECRET.

*What is included within this [ ] is omitted, if the  
prayer be said without the walls of the Church.*

¶ Rant us, we beseech thee, O Lord, our peti-  
tion [that all of us, who are present in this  
urch, of whose consecration we celebrate the an-  
niversary feast, may please thee by a full and per-  
fect devotion of body and mind :] that whilst we  
in thee these our vows, we may, by thy help,  
gain an eternal reward. Thro'.

### COMMUNION. Matt. xxi.

My house shall be cal-  
led the house of prayer,  
the Lord : in it

Domus mea, domus  
orationis vocabitur, di-  
cit Dominus : in eâ, om-



clii      *The* C O M M O N      II. *Vespers.*

whosoever asketh, receiveth, and he who seeketh, findeth: and the door shall be opened to him that knocketh.

nis qui petit, accipit, & qui quærit, invenit: & pulsanti aperietur.

POSTCOMMUNION.      *Deus, qui de vivis.*

**O** God, who, out of living and choice stones, preparest to thy majesty an eternal abode, help thy people at their prayers; that as thy Church is corporally, so it may be spiritually, increased. *Thro'.*

II. V E S P E R S.

*All as in the first Vespers, p. cxlvi: Except what follows:*

|                                 |                                |
|---------------------------------|--------------------------------|
| <i>V. Holiness becometh</i>     | <i>V. Domum tuam, Do-</i>      |
| <i>thy house, O Lord. R.</i>    | <i>mine, decet sanctitudo,</i> |
| <i>For a neverending length</i> | <i>R. In longitudinem die-</i> |
| <i>of days.</i>                 | <i>rum.</i>                    |

*At the* M A G N I F I C A T.

|                                   |                                   |
|-----------------------------------|-----------------------------------|
| <i>Anth. O how awful</i>          | <i>Ant. O quam metu-</i>          |
| <i>is this place: truly it is</i> | <i>endus est locus iste: verè</i> |
| <i>no other than the house</i>    | <i>non est hic aliud, nisi</i>    |
| <i>of God, and the gate of</i>    | <i>domus Dei, &amp; porta cœ-</i> |
| <i>heaven.</i>                    | <i>li.</i>                        |

*On the* DAY *of the* DEDICATION  
*of a* CHURCH.

*All the Office as above, p. cxlvi. except at MASS.*

COLLECT.      *Deus, qui invisibiliter.*

**O** God, who containest all things invisibly, and yet, for the salvation of man, visibly manifestest the signs of thy power: make this Temple famous by the majesty of thy abode therein: and grant, that all who meet here to pray. may obtain the blessings of thy comfort, in whatever tribulation they have recourse to thee. *Thro'.*

*Of the* CONSECRATION, &c. cliii

S E C R E T.

**O** God, the author of the gifts which are to be consecrated to thee, pour thy blessing on this house of prayer, that all who call on thy name in ; may find the help of thy protection. Thro'.

POSTCOMMUNION. *Quæsumus.*

**W**E beseech thee, O Almighty God, mercifully to hear all those, who pray in this place, which we, tho' unworthy, have consecrated to thy name. Thro'.



*On the* DAY of the CONSECRATION  
of an ALTAR.

*All as above, p. cxlvi. except at Mass.*

COLLECT. *Deus, qui ex omni.*

**O** God, who formest to thyself an abode in all thy saints, give a heavenly increase to thy building, that we may always be assisted by their merits, whose relicks we piously embrace. Thro'.

S E C R E T.

**L**ET thy holy spirit, we beseech thee, O Lord our God, descend upon this Altar, both to sanctify the offerings of thy people, and to purify the hearts of those that receive them. Thro'.

POSTCOMMUNION. *Omnipotens.*

**O** Almighty and eternal God, sanctify, by the virtue of thy heavenly blessing, this Altar, consecrated to thy name; and grant thy help to all who hope in thee; that we may receive here the efficacy of thy sacraments, and the effects of our prayers. Thro'.

*VOL. II.*

cliv    *A VOTIVE MASS*

*A VOTIVE MASS of the B. V. MARY.*

*From CANDLEMAS to EASTER.*

*MASS. INTROIT.*

**H**Ail, Holy Mother, who didst bring forth the king, who reigns over heaven and earth for evermore. *Pf.* My heart hath uttered good tidings: I refer my works to the king. *V.* Glory.

**S**Alve, Sancta Parens, enixa puerpera regem, qui cœlum, terramque regit in sæcula sæculorum. *Pf.* Eruc-tavit cor meum verbum bonum: dico ego opera mea regi. *V.* Gloria.

*COLLECT. Concede nos.*

**G**Rant, O Lord God, we beseech thee, that we thy servants may enjoy a constant health of body and mind, and, by the glorious intercession of blessed *Mary* ever a Virgin, be delivered from all temporal afflictions, and come to those joys, that are eternal. Thro'.

*LESSON. Eccles. xxiv.*

**F**ROM the beginning, and before all ages was I created; and I shall not cease to be in the world to come: and I ministred before him in his holy abode. And thus was I established in *Sion*, and took up my rest in the holy city, and my empire is in *Jerusalem*. I took root amidst an honourable people. its inheritance is in the lot of my God, and my abode is in the midst of the saints.

*GRADUAL.*

Thou art blessed, and worthy of our respects, O *Mary*, the Virgin, who, without prejudice to thy Virginity, didst become the Mother of the Saviour. *V.* Virgin-mother of God, he, be-

Benedicta, & venerabilis es, Virgo *Maria*, quæ, sine tactu pudoris, inventa es Mater Salvatoris. *V.* Virgo Dei Genetrix, quem totus non capit orbis, in tua se clausit viscera, factus

an, was shut up homo.  
womb, whom  
le world can-  
tain.

T R A C T.

ce, O Virgin  
thou alone hast  
d all heresies.  
o didst believe  
ds of *Gabriel* the  
gel. *V.* Whilst a  
thou didst bring  
n that was God  
an; and after  
rth didst remain  
irgin. *V.* O mo-  
God intercede

Gaude, *Maria* Vir-  
go, cunctas hæreses sola  
interemisti. *V.* Quæ  
*Gabrielis* Archangelicis  
tredidisti. *V.* Dum  
virgo Deum & hominem  
genuisti; & post partum  
virgo inviolata perman-  
sisti. *V.* Dei genitrix,  
intercede pro nobis.

G O S P E L. *Luke, xi. 27, 28.*

hat time: *While* Jesus spoke to the multitude:  
certain woman from the croud, raising her  
said to him: Blessed is the womb that bore  
nd the breasts that gave thee suck. But he  
sea rather, blessed are they, who hear the  
f God, and keep it.

O F F E R T O R Y.

u art truly hap-  
sacred Virgin  
and most worthy  
raise: for out of  
rose the sun of  
usness, *Christ* our

Felix namque es sacra  
Virgo *Maria*, & omni  
laude dignissima: quia  
exteortusest sol justitiæ,  
*Christus* Deus noster.

S E C R E T.

AY, O Lord, by thy own mercy, and the  
intercession of blessed *Mary*, ever a Virgin,  
lation procure us peace and happiness both  
life, and in that which is to come. *Thro*

## COMMUNION.

Blessed is the womb of *Beata viscera Mariae*  
*Mary* the Virgin, which *Virginis, quæ portave-*  
 bore the Son of the eter- *runt æterni Patris Fi-*  
 nal Father. *lium.*

POSTCOMMUNION. *Sumptis.*

**H**AVING received, O Lord, what is to advance  
 our salvation; grant we may always be pro-  
 tected by the patronage of blessed *Mary*, ever a Vir-  
 gin, in whose honour we have offered this sacrifice  
 to thy majesty. Thro'.

*For the SICK.*

## M A S S.

INTROIT. } **H**EAR, O God, my prayer, and  
*Pf. liv.* } despise not my petition: look  
 down upon me, and hear me. *Pf.* I am become  
 sorrowful in my exercise: I have been frightened  
 with the voice of my enemy, and at the distress the  
 sinner hath brought upon me. *V. Glory.*

COLLECT. *Omnipotens.*

**O** Almighty and everlasting God, the eternal  
 salvation of them that believe in thee; hear us  
 in behalf of thy servants, who are sick, for whom  
 we humbly crave the help of thy mercy, that, their  
 health being restored to them, they may render  
 thanks to thee in thy Church. Thro'.

*If the sick person be near the point of death.*

COLLECT. *Omnipotens.*

**O** Almighty and merciful God, who hast prepa-  
 red for mankind the means of salvation, and  
 the rewards of eternal life: look down, in thy mercy,  
 on thy servant now labouring under the extremity  
 of sickness, and be thou the comfort of his, or, her

soul, which thou hast created : that, at the hour of death, it may be presented to thee, by the hands of the angels, without spot. Thro'. 1

EPISTLE. *James v. 13, 16.*

**B***Rebren* : Is any of you sad ? Let him pray. Is he chearful in mind ? Let him sing psalms. Is any one sick among you ? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord : and the prayer of faith shall save the sick man : and the Lord shall raise him up : and if he be in sins, they shall be forgiven him. Confess therefore your sins one to another, and pray for one another, that you may be saved.

GRADUAL. *Psf. 6.* Have mercy on me, O Lord, for I am weak : heal me, O Lord. *V.* All my bones are disturbed, and my soul is in anguish.

TRACT. *Psf. 30.* Have mercy on me, O Lord, for I am in distress ; my eye, my soul, and my heart are disturbed with anger and pain. *V.* For my life is spent in grief, and my years in groans. *V.* My strength is weakened in my poverty, and my bones are dried.

GOSPEL. *Matt. viii. 5.*

**A***T that time* : When *Jesus* had entered into *Capharnaum*, there came to him a *Centurion*, beseeching him, and saying : Lord, my servant lieth at home sick of a palsy, and is grievously tormented. And *Jesus* saith to him : I will come and heal him. And the *Centurion* making answer, said : Lord, I am not worthy thou shouldst enter under my roof : but only say the word, and my servant shall be healed. For I myself am a man under authority : but having soldiers under me ; I say to this man : Go, and he goeth : and to another : Come, and he cometh : and to my servant : Do this, and

civiii *A VOTIVE MASS, &*

he doth it. And when *Jesus* had heard th  
marvelled; and said to them that followe  
*Amen* I say to you: I have not found so grea  
in *Israel*. And I say to you, that many shall  
from the east and the west, and shall sit dow  
*Abraham, Isaac, and Jacob* in the kingdom e  
ven: but the children of the kingdom shall l  
out into outer darkness; there shall be we  
and gnashing of teeth. And *Jesus* said to th  
*turion*: Go, and as thou hast believed, so be  
to thee. And the servant was healed at the  
hour.

OFFERTORY. *Pf. liv.*

**H**EAR, O God, my prayer, and despi  
my petition: look down upon me, and  
me.

S E C R E T.

**O** God, by whose pleasure the moments  
life are numbered, receive the praye  
sacrifices of thy servants, for whom, in their  
ness, we implore thy mercy; that we may  
in the health of those, whom we now appreh  
danger. Thro'.

*If the sick person be near the point of death*

S E C R E T.

**R**ECEIVE, O Lord, the sacrifice we offer t  
servant, who is near the end of his, or  
life; and grant, that by it all his, or her, sins be  
cleansed away, that he, or she, who is chaste  
thy appointment in this life, may obtain e  
rest in that to come. Thro'.

COMMUNION. *Pf. 30.* Enlighten thy co  
nance on thy servant, and by thy mercy sav  
Lord let me not be put to shame, since I have  
on thy name.

## DIVERS PRAYERS. clxx

POSTCOMMUNION. *Deus, infirmitatis.*

**O** God, the singular aid of human weakness, shew the power of thy help to thy sick servants: that, being assisted by thy mercy, they may come in health again to thy holy Church. Thro'.

*If the sick person be near the point of death.*

POSTCOMMUNION. *Quæsumus.*

**W**E beseech thy mercy, O Almighty God, that thou wouldst please to strengthen with thy grace thy servant by the efficacy of these mysteries: that the Enemy may not prevail against him, or her, at the hour of his, or her death, but that he, or she, may pass to eternal life with thy angels. Thro'.



## DIVERS PRAYERS

*To be said at the choice of the Priest after the proper Collect, on days that are not double feasts.*

*For desiring the Prayers of the Saints.*

COLLECT. *Concede, quæsumus.*

**G**Rant, we beseech thee, O almighty God, that the intercession of holy *Mary*, the mother of God, and that of all the holy Apostles, Martyrs, Confessors, Virgins, and of thy Elect, may everywhere bring joy to us; that, while we celebrate their virtues, we may find their patronage. Thro' the same.

S E C R E T.

**B**E appeased, O Lord, with the offerings we have made; and, by the intercession of blessed *Mary*



clxii    D I V E R S    P R A Y E R S.

*For a Congregation or Family.*

C O L L E C T.    *Defende.*

**P**Reserve, O Lord, we beseech thee, this family from all misfortunes, thro' the intercession of blessed *Mary* ever a Virgin; and, as they in all humility prostrate themselves before thee, do thou mercifully defend them from all the snares of their enemies.    Thro'

S E C R E T.

**R**Eceive, we beseech thee, O almighty God, our devout oblation; and, by virtue of this sacrament, defend thy servants from all adversity.    Thro'.

P O S T C O M M U N I O N.    *Sumptis.*

**H**AVING received the offerings of our redemption, grant, we beseech thee, O merciful God, that, by the celebration thereof, we may find thy protection against all adversity.    Thro'.

*For Peace and Concord in a Congregation or Family.*

C O L L E C T.    *Deus, largitor.*

**O** God, the author of peace and lover of charity, give to thy servants true agreement with thy holy will: that we may be freed from all the temptations that disturb us.    Thro'.

S E C R E T.

**B**Eing appeased by this sacrifice, grant, we beseech thee, O Lord, that we may not be loaden with the sins of others, who beg to be freed from our own.    Thro'.

P O S T C O M M U N I O N.    *Spiritus nobis.*

**P**OUR forth on us, O Lord, thy spirit of charity: that those thou hast fed with one bread, thou mayst make of one mind by thy mercy.    Thro'...in the unity.

## DIVERS PRAYERS. clixiii

*Against Persecutors and Evil-doers.*

COLLECT. *Hosium.*

**C**RUSH, O Lord, we beseech thee, the pride of our enemies; and, by the power of thy right hand, frustrate all their malicious and obstinate designs. Thro'.

S E C R E T.

**M**AY we, O Lord, by the virtue of this sacrament, be both cleansed from our hidden sins, and delivered from the snares of our enemies. Thro'.

POSTCOMMUNION. *Protektor.*

**L**OOK down on us, O God our protector, and free us from the danger of our enemies, that we may serve thee without any disturbance. Thro'.

*In any Necessity.*

COLLECT. *Deus refugium.*

**O** God our refuge and strength, fountain of all goodness, mercifully give ear to the fervent prayers of thy Church, and grant that what we ask with faith, we may effectually obtain. Thro'.

S E C R E T.

**G**RANT, O merciful God, that this sacrifice of our salvation may continually cleanse us from all our guilt, and defend us from all adversity. Thro'.

POSTCOMMUNION. *Sumpsimus.*

**W**E have received, O Lord, the sacred gifts of this mystery, humbly beseeching thee, that what thou commandest us to do in remembrance of thee, may be a help to our weakness. Thro'. Who livest.

*In any Tribulation.*

COLLECT. *Ne despicias.*

**T**URN not away thy eyes, O most merciful God, from thy people crying out to thee in

**clxiv. DIVERS PRAYERS.**

their affliction : but for the glory of thy own name  
relieve us in our necessities. Thro'.

**S E C R E T.**

**M**ercifully receive, O Lord, the offerings, by  
which thou vouchsafest to be appeased, and  
by thy great goodness restore us to safety. Thro'.

**POSTCOMMUNION. Tribulationem.**

**L**OOK down mercifully, O Lord, we beseech  
thee, on our tribulation ; and turn away the  
wrath of thy indignation, which we justly deserve.  
Thro'.

*In a Famine or Pestilence.*

**C O L L E C T. Da nobis.**

**G**Rant us, O Lord, the effects of our humble  
and pious prayers : and by thy goodness deli-  
ver us from this famine or pestilence, that men may  
know such scourges proceed from thy indignation,  
and cease by thy mercy. Thro'.

**S E C R E T.**

**O** God, who by the food of these gifts nourishest,  
and by the sacrament thereof renewest both  
substances of man, mercifully grant, that the help  
thereof may be wanting to neither our bodies nor  
souls. Thro'.

**POSTCOMMUNION. Guberna.**

**F**EED, O Lord, we beseech thee, with corporal  
food, those whom thou art pleased to nourish  
with thy eternal mysteries. Thro'.

*For Rain.*

**C O L L E C T. Deus, in quo.**

**O** God, in whom we live, move, and have our  
being, send us, we beseech thee, a seasonable  
rain ; that enjoying sufficiently the necessities of  
this life, we may, with greater confidence, desire  
those blessings that are eternal. Thro'.

DIVERS PRAYERS. clxv

S E C R E T.

**B**E appeased, O Lord, with the offerings we have made : and send us the aid of a seasonable rain. Thro'.

POSTCOMMUNION. *Da nobis.*

**G**Rant, O Lord, we beseech thee, a wholesome rain ; and water from heaven the drought of the earth. Thro'.

*For fair Weather.*

COLLECT. *Ad te.*

**H**EAR us, O Lord, crying out to thee, and grant us our humble request of a dry season : that we, who are justly afflicted for our sins, may experience thy clemency and mercy. Thro'.

S E C R E T.

**M**AY thy grace, O Lord, always go before us, and follow us ; and mercifully receive, as consecrated to thy name, the offerings we bring for the remission of our sins : that by the intercession of thy saints, they may avail us all to salvation. Thro'.

POSTCOMMUNION. *Quæsumus.*

**W**E beseech thy mercy, O Almighty God, that thou wouldst stop the overflowing of rain, and shew us thy pleasing countenance. Thro'.

*Against Storms.*

COLLECT. *A domo tua.*

**M**AY this house, O Lord, we beseech thee, be defended against all the assaults of our spiritual enemies : and may the present dreadful disorder of the air cease. Thro'.

S E C R E T.

**W**E offer thee, O Lord, our praises and sacrifices in thanksgiving for the favours re-

*Against a Mortality among the Cattle*

COLLECT. *Deus, qui.*

**O** God, who comfortably rewardest th  
of men in the benefit they receive  
brute beasts : grant, we beseech thee, that  
not be taken from us, without which we  
able to subsist. Thro'.

S E C R E T.

**B**Eing appeased, O Lord, with the sac  
offer, mercifully grant us the aids an  
ances of this life. Thro'.

POSTCOMMUNION. *Benedictio*

**M**AY thy faithful people, O Lord, rec  
blessing, which may save them both  
and soul : and may they always pay thee  
mage, and always find the blessings of thy  
Thro'.

IVERS PRAYER-S. clxvii

S E C R E T.

Y virtue of this sacrament, cleanse away, O Lord, the sins of thy servant: and grant that grace may always enable him worthily to perform his duty. Thro'.

POSTCOMMUNION. *Omnipotens.*

Almighty and everlasting God, who hast appointed thy servant to stand before thy altar; to praise the power of thy name: grant him by sacred mysteries the forgiveness of all his sins, he may always worthily serve thy divine majesty. Thro'.

*For the Gift of Tears.*

COLLECT. *Omnipotens.*

Almighty and most merciful God, who madest water spring out of a rock for thy people in thirst; draw from our stony hearts the tears of punishment; that we may truly bewail our sins, through thy mercy, obtain pardon thereof. o'.

S E C R E T.

Mercifully look down, O Lord, on the offerings we make to thy majesty for our sins; draw from our eyes a torrent of tears, by which burning flames we deserve, may be extinguish'd. Thro'.

POSTCOMMUNION. *Gratiam.*

Mercifully pour forth on our hearts, O Lord God, the grace of thy holy spirit; which by sighs and tears may make us wash away the stains of our sins, and obtain for us the desired pardon, in unity of the same Holy Ghost.

*For the Remission of Sin.*

COLLECT. *Deus, qui nullum.*

God, who rejectest none, but thro' repentance art mercifully reconciled to the greatest

clxviii DIVERS PRAYERS.

sinners, mercifully regard the humble prayers of us thy servants, and enlighten our hearts : that we may be enabled to fulfil thy commandments. Thro'.

S E C R E T.

**M**AY this sacrifice, O Lord, which we offer for our sins, be acceptable to thee : and may it avail to the salvation both of the living and the dead. Thro'.

POSTCOMMUNION. *Exaudi.*

**H**EAR the prayers of thy family, O Almighty God, and grant : that the holy mysteries we have received from thee, may, by thy grace, remain uncorrupted in us. Thro'.

*For those that do Publick Penance.*

COLLECT. *Omnipotens.*

**O** Almighty and everlasting God, forgive, according to thy great goodness, thy servants, who acknowledge their offences before thee ; that thy mercy may more powerfully prevail for their pardon, than their guilt calls on thee for justice. Thro'

S E C R E T.

**G**Rant, we beseech thee, O almighty and most merciful God ; that this saving sacrifice may immediately free thy servants from all their sins, and protect them from all adversity. Thro'.

POSTCOMMUNION. *Omnipotens.*

**O** Almighty and merciful God, who desirest more the conversion, than punishment of every one that repents, and confesses to thee : look down upon these thy servants ; and, by the sacred mysteries we have received, turn away from them the wrath of thy indignation, and forgive them all their sins. Thro'.

## DIVERS PRAYERS. clxix

*For such as are under Temptation or Tribulation.*

COLLECT. *Deus, qui.*

**O** God, who justifiest the wicked, and desirest not the death of the sinner: we humbly beseech thy divine majesty to defend, with thy heavenly grace, thy servants, who trust in thy mercy; and preserve them by thy continual protection; that they may always faithfully serve thee, and by no temptation be ever separated from thee. Thro'

S E C R E T.

**F**REE us, O Lord, we beseech thee, by the power of these sacred mysteries, from our own guilt, and forgive thy servants all their sins. Thro'.

POSTCOMMUNION. *Purificent.*

**M**AY the mysteries we have received purify us, we beseech thee, O Lord, and free thy servants from all sin; that those, who are oppressed with a guilty conscience, may rejoice in the fulness of thy heavenly remedy. Thro'.

*Against Evil Thoughts.*

COLLECT. *Omnipotens.*

**O** Almighty and most merciful God, regard in thy goodness our prayers, and free our hearts from the disturbance of all perverse and evil thoughts, that we may become a fit abode for thy holy spirit. Thro'...in the unity of the same.

S E C R E T.

**W**E offer thee, O Lord, this sacrifice of our salvation; that thou wouldst cleanse our hearts from all unclean thoughts, and preserve them unhurt; and enlighten them by the grace of thy holy spirit. Thro'...in the unity of the same.

POSTCOMMUNION. *Deus, qui.*

**O** God, who enlightenest every man that cometh into this world, enlighten, we beseech thee,



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our hearts with the light of thy grace; that we may always entertain such thoughts as are worthy of, and pleasing to, thy divine majesty, and sincerely love thee. Thro'.

*To beg Continency.*

COLLECT. *Ure.*

**I**Nflame, O Lord, our reins and hearts with the fire of thy holy spirit; that we may serve thee with a chaste body, and please thee with a pure mind. Thro'...in the unity of the same.

S E C R E T.

**B**reak asunder, O Lord, the bonds of our sins; and that we may offer thee this sacrifice of praise with perfect liberty, and a pure mind, grant us again, what thou didst formerly bestow upon us; and save us by pardon, whom thou vouchsafedst to save by grace. Thro'.

POSTCOMMUNION. *Domine.*

**O** Lord, our help and protector, assist us: and may our mind and body flourish again in perfect purity, and a renewal of chastity; that by this sacrifice, which we have offered to thy majesty, we may be freed from all temptations. Thro'.

*For Humility.*

COLLECT. *Deus, qui.*

**O** God, who resistest the proud, and givest grace to the humble, grant us the virtue of true humility, of which *Christ* was the perfect pattern; that so we may never provoke thy anger by our pride; but, being sensible of our own nothingness, may be filled with the riches of thy grace. Thro' the same.

S E C R E T.

**M**AY this sacrifice, O Lord, obtain for us the grace of true humility: and take from our hearts the concupiscence of the flesh and of the

## DIVERS PRAYERS clxxi

es, and all worldly ambition: that by a sober, t, and pious life, we may arrive at eternal rewards. Thro'.

POSTCOMMUNION. *Hujus, Domine.*

AY the receiving of this sacrament, O Lord, wash away the stains of our sins; and by the office of humility bring us to thy heavenly kingdom. Thro'.

*For Patience.*

COLLECT. *Deus, qui.*

God, who didst crush the pride of our enemy by the patient sufferings of thy only Son: ant, we beseech thee, we may be truly mindful what he so charitably endured for us, and by his ample bear all adversities with a patient and undisturbed mind. Thro' the same.

S E C R E T.

Mercifully receive, O Lord, the gifts we offer; which we with devotion present to thy majesty, that thou wouldst grant us the gift of patience. Thro'.

POSTCOMMUNION. *Mysteria.*

AY the sacred mysteries we have received, O Lord, restore us the favour we have lost; and procure for us the gift of patience, and protect us under all misfortunes. Thro'.

*For Charity.*

COLLECT. *Deus, qui.*

God, who turnest all things to the advantage of those that love thee; quicken in our hearts a strong and lively affection of thy love; that such fires, as are inspired by thee, may never be defeated by the assaults of any temptation. Thro'.

S E C R E T.

God, who renewest us to thy image both by these mysteries and thy precepts; perfect our souls in thy ways, that we may truly obtain, by

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this sacrifice we have offered, that gift of charity, which thou hast made us hope for. Thro'.

POSTCOMMUNION. *Sancti.*

**M**AY the grace of the Holy Ghost, O Lord, enlighten our hears: and abundantly refresh them with the sweetness of perfect charity. Thro'... in the unity of the same.

*For Devout Friends.*

COLLECT. *Deus, qui.*

**O** God, who, by thy grace, hast enriched the hearts of all thy faithful with the gifts of the Holy Ghost: grant to such thy servants, in whose behalf we address thy mercy, health both of body and soul: that they may love thee with all their strength, and perform thy will with perfect charity. Thro'... in the unity of the same.

S E C R E T.

**H**AVE mercy, O Lord, on such of thy servants, for whom we offer this sacrifice of praise to thy majesty: that by these mysteries they may obtain the grace of thy heavenly blessing, and the glory of eternal happiness. Thro'.

POSTCOMMUNION. *Divina.*

**H**AVING offered these divine mysteries, we beseech thee, O Lord, that this holy sacrament may procure them peace and prosperity, for whom we have offered it to thy majesty. Thro'.

*For Enemies.*

COLLECT. *Deus pacis.*

**O** God of peace, the lover and preserver of charity; grant to all our enemies peace and true charity: forgive them all their sins, and, by thy power, deliver us from all their wicked designs. Thro'.

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S E C R E T.

**B**E appeased, O Lord, with the sacrifice we offer, and mercifully deliver us from our enemies, and grant them the pardon of all their sins. Thro'.

POSTCOMMUNION. *Hæc nos.*

**M**AY this communion, O Lord, free us from our sins: and deliver us from the snares of our enemies. Thro'.

*For such as are in Prison or in Captivity.*

COLLECT. *Deus, qui.*

**O** God, who didst deliver blessed *Peter* the Apostle from his chains, and set him at liberty unhurt by his enemies: free thy servant from his [*or her*] confinement; and set him [*or her*] unhurt at liberty by his intercession. Thro'.

S E C R E T.

**M**AY a copious blessing, O Lord, descend upon these offerings: which may free thy servant from his [*or her*] confinement, and make us speedily rejoice in his [*or her*] deliverance. Thro'.

POSTCOMMUNION, *Preces.*

**M**ercifully, O Lord, hear our prayers: and, by the sacrament we have received, free thy servant from the chains of his [*or her*] captivity. Thro'.

*For such as are at Sea.*

COLLECT. *Deus, qui.*

**O** God, who didst lead our forefathers thro' the red sea, and preserve them amidst many tribulations, singing forth praises to thy name; we humbly beseech thee to protect thy servants at sea from all dangers; and, after a happy voyage, bring them safe to their desired port. Thro'.

S E C R E T.

**R**ecieve, O Lord, we beseech thee, the prayers of thy servants, together with these offerings:

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and defend those from all dangers, for whom we celebrate these thy sacred mysteries. Thro'.

POSTCOMMUNION. *Sanctificati.*

**B**Eing sanctified by these holy mysteries, we humbly beseech and entreat thy majesty, O Lord, that by the wood of the cross thou wouldst withdraw from all sin, and mercifully deliver from all dangers, those for whom thou permittest us to celebrate these heavenly mysteries. Thro'.

*For the Living.*

COLLECT. *Præende.*

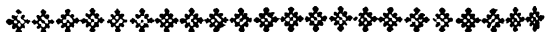
**P**rotect thy servants, O Lord, by the power of thy right hand: and grant they may seek thee with all their heart, and obtain of thee what they ask as they ought. Thro'.

S E C R E T.

**B**E appeased, O Lord, by our humble prayers; and mercifully receive these offerings of thy faithful, which we offer thee for their safety: and grant that the prayers and vows of none may be in vain; but that what we ask with faith, we may effectually obtain. Thro'.

POSTCOMMUNION. *Da fidelibus.*

**G**Rant, O Lord, thy faithful a constancy in their faith and hope in thee; that, being grounded in thy love, they may, by no temptation, ever be drawn from their integrity. Thro'.



M A S S E S *for the* D E A D.

*On the Day of the Death or Burial.*

MASS. INTROIT. *Psf. lxiv.*

**G**Rant them, O Lord, eternal rest; and let a perpetual light shine on them. *Psf.* A hymn be-

**R**equiem æternam dona eis, Domine; & lux perpetua luceat eis. *Psf.* Te decet hymnus,

cometh thee, O Lord, in *Sion*; and a vow shall be paid to thee in *Jerusalem*: hear my prayer: all flesh shall come to thee. Grant them &c. to *Pf.*

Deus, in *Sion*; & tibi reddetur votum in *Jerusalem*: exaudi orationem meam: ad te omnis caro veniet. Requiem &c. to *Pf.*

COLLECT. *Deus, cui.*

**O** God, whose property it is always to have mercy and to spare, we humbly present our prayers to thee in behalf of the soul of thy servant *N.* which thou hast this day called out of this world; beseeching thee not to deliver it into the hands of the enemy, nor forget it for ever; but command it to be received by the holy angels, and to be carried into paradise; that, as it believed and hoped in thee, it may be delivered from the pains of hell, and inherit life everlasting. Thro'.

EPISTLE. 1 *Theff.* iv. 12.

**B**rethren: We would not have you ignorant concerning those that sleep, that you be not sorrowful like others, who have no hope. For if we believe that *Jesus* died, and rose again; even so them, who have slept in *Jesus*, will God bring with him. For this we declare unto you in the word of the Lord, that we who are alive, who remain unto the coming of the Lord, shall not prevent them who have slept. For the Lord himself shall come down from heaven at the signal and voice of an archangel, and at the sound of the trumpet of God: and the dead, who are in *Christ*, shall rise first. Then we, who are alive and remain, shall be caught up with them in the clouds, to meet *Christ* in the air; and so shall we for ever be with the Lord. Wherefore comfort one another with these words.

GRADUAL.

Eternal rest give to them, O Lord, and may Requiem æternam dona eis, Domine, & lux

a perpetual light shine  
on them. *V.* The me-  
mory of the righteous  
man shall be for ever;  
he shall not fear an evil  
report.

perpetua luceat eis. *V.*  
*Pf.* III. In memoriâ  
eternâ erit justus; ab  
auditione malâ non ti-  
mebit.

## T R A C T.

Release, O Lord, the  
souls of all the faithful  
departed from the bonds  
of their sins. *V.* And by  
the assistance of thy grace  
may they escape the sen-  
tence of condemnation.  
*V.* And enjoy the bliss  
of eternal light.

Absolve, Domine, ani-  
mas omnium fidelium  
defunctorum ab omni  
vinculo delictorum. *V.*  
Et gratiâ tuâ illis suc-  
curente, mereantur eva-  
dere iudicium ultionis.  
*V.* Et lucis æternæ bea-  
titudine perfrui.

*The* S E Q U E N C E.

**T**HE day of wrath,  
that dreadful day,  
Shall the whole world in  
ashes lay,  
As *David* and the *Sibyls*  
say.

What horror will in-  
vade the mind,  
When the strict Judge,  
who would be kind,  
Shall have few venial  
faults to find!

The last loud trum-  
pet's wond'rous sound  
Must thro' the rending  
tombs rebound;  
And wake the nations  
under ground.

Nature and death shall  
with surprize,  
Behold the pale offender  
rise!

**D**IES iræ, dies illa  
Solvæt sæclum in favillâ:  
Teste *David* cum *Sybillâ*.

Quantus tremor est  
futurus,  
Quando Judex est ven-  
turus,  
Cuncta stricte discussu-  
rus!

Tuba mirum spargens  
sonum  
Per sepulchra regionum,  
Coget omnes ante thro-  
num.

Mors stupebit, & na-  
tura,  
Cum resurget creatura,

*For the* D E A D. clxxvii

|                                               |                                    |
|-----------------------------------------------|------------------------------------|
| And view the Judge with<br>conscious eyes.    | Judicanti responsura.              |
| Then shall, with uni-<br>versal dread,        | Liber scriptus profe-<br>retur,    |
| The sacred mystick book<br>be read,           | In quo totum continetur,           |
| To try the living and the<br>dead.            | Unde mundus judicetur.             |
| The Judge ascends his<br>awful throne,        | Judex ergo cum sede-<br>bit,       |
| He makes each secret sin<br>be known,         | Quidquid latet, appare-<br>bit :   |
| And all with shame con-<br>fess their own.    | Nil inultum remanebit.             |
| O then ! what int'rest<br>shall I make,       | Quid sum, miser, tum<br>dicturus ; |
| To save my last impor-<br>tant state,         | Quem patronum roga-<br>turus ?     |
| When the most just have<br>cause to quake ?   | Cum vix justus sit secu-<br>rus.   |
| Thou mighty, formi-<br>dable King !           | Rex tremendæ maje-<br>statis,      |
| Thou mercy's unex-<br>hausted spring !        | Qui salvandos salvas gra-<br>tis,  |
| Some comfortable pity<br>bring.               | Salva me fons pietatis.            |
| Forget not what my<br>ransom cost,            | Recordare <i>Jesu</i> piè,         |
| Nor let my dear-bought<br>soul be lost,       | Quod sum causa tuæ viæ,            |
| In storms of guilty terror<br>tost.           | Ne me perdas illâ die.             |
| Thou, who for me<br>didst feel such pain,     | Quærens me, sedisti<br>lassus :    |
| Whose precious blood<br>the cross did stain ; | Redemisti, crucem pas-<br>sus :    |
| Let not those agonies be<br>vain.             | Tantus labor non sit<br>cassus.    |
| Thou, whom aven-<br>ging powers obey,         | Iuste Judex ultionis,              |



clxxviii M A S S E S.

|                                                   |                             |
|---------------------------------------------------|-----------------------------|
| Cancel my debt (too<br>great to pay)              | Donum fac remissi           |
| Before the sad account-<br>ing day.               | Ante diem ration            |
| Surrounded with ama-<br>zing fears ;              | Ingemisco tai<br>reus :     |
| Whose load my soul with<br>anguish bears ;        | Culpâ rubet vultus          |
| I sigh, I weep, accept<br>my tears.               | Supplicanti parce,          |
| Thou, who wast mov'd<br>with <i>Mary's</i> grief, | Qui <i>Mariam</i><br>visti, |
| And by absolving of the<br>thief,                 | Et latronem exau            |
| Hast given me hope,<br>now give relief.           | Mihi quoque spe<br>disti.   |
| Reject not my un-<br>worthy prayer,               | Preces meæ ne<br>dignæ :    |
| Preserve me from the<br>dangerous snare,          | Sed tu bonus fac<br>nè,     |
| Which death and gaping<br>hell prepare.           | Ne perenni cremæ            |
| Give my exalted soul<br>a place                   | Inter oves locur<br>sta,    |
| Among thy chosen right-<br>hand race,             | Et ab hædis me<br>stra,     |
| The sons of God, and<br>heirs of grace.           | Statuens in parte           |
| From that insatiate<br>abyss,                     | Confutatis mal              |
| Where flames devour,<br>and serpents hiss,        | Flammis acribus<br>tis,     |
| Promote me to thy seat<br>of bliss.               | Voca me cum be<br>tis.      |
| Prostrate, my contrite<br>heart I rend,           | Oro supplex<br>clinis,      |
| My God, my Father,<br>and my Friend,              | Cor contritum qu<br>nis,    |
| Do not forsake me in<br>my end.                   | Gere curam mei              |

For the DEAD. clxxix.

|                         |                                |
|-------------------------|--------------------------------|
| may they curse          | Lacrymosa dies illa !          |
| in second birth,        | Quâ resurget ea favillâ        |
| to a surviving          | Judicandus homo reus.          |
| leath.                  | Huic ergo parce Deus :         |
| great creator of        | Pie J <sup>esu</sup> . Domine, |
| mankind,                | Dona eis requiem.              |
| every man compas-       | <i>Amen.</i>                   |
| sion find. <i>Amen.</i> |                                |

G O S P E L. *John xi. 21, 23.*

at time : *Martha* said to *Jesus* : Lord if thou hadst been here, my brother had not died. Now that even now, whatsoever thou shalt command, God will grant it thee. *Jesus* said to my brother shall rise again. *Martha* says to know he will rise again at the resurrection on the next day. *Jesus* said to her : I am the resurrection and the life : he that believeth in me, altho' he be dead, shall live : and whoever liveth and believeth in me, shall never die. Believest thou this ? she saith to him : Yes, Lord, I believe that thou art the *Christ*, the Son of the living God, who art come into this world.

O F F E R T O R Y.

|                                  |                                      |
|----------------------------------|--------------------------------------|
| <i>Jesus Christ,</i>             | Domine <i>Jesus Christe,</i>         |
| in glory, deliver the            | rex gloriæ, libera animas            |
| of all the faithful              | omnium fidelium de-                  |
| from the flames                  | functorum de pænis in-               |
| and from the deep                | ferni, & de profundo lacu :          |
| deliver them from                | libera eas de ore leonis,            |
| the serpent's mouth, lest        | ne absorbeat eas tartarus,           |
| allow them, lest                 | ne cadant in obscurum :              |
| they fall into darkness :        | sed signifer Sanctus <i>Michael,</i> |
| the standard-bearer              | repræsentet eas in                   |
| bring them into thy holy light : | lucem sanctam : * Quam               |
| which thou promisedst            | olim <i>Abrahæ</i> promissisti,      |
| to <i>Abraham</i> and            | & semini ejus. <i>V.</i> Hostias     |
| in sincerity. <i>V.</i> We of-   | & preces tibi, Domine,               |
|                                  | laudis offerimus : tu su-            |

fer thee, O Lord, a sacrifice of praise and prayers : accept them in behalf of the souls we commemorate this day : and let them pass from death to that life. \* Which thou, &c. to *V.*

scipe pro animabus quarum hodie meam facimus : fac Domine, de morte sine ad vitam. \* ( olim, &c. to *V.*

## S E C R E T.

**H**AVE mercy, O Lord, we beseech thee, O soul of thy servant *N.* for which we offer victim of praise, humbly beseeching thy majesty that by this propitiatory sacrifice, he [*or she*] arrive at eternal rest. Thro'.

## C O M M U N I O N.

May an eternal light shine on them, O Lord, \* together with thy saints for ever : for thou art merciful. *V.* Give them, O Lord, eternal rest : and may a perpetual light shine on them. \* Together &c. to *V.*

*Lux æterna luceat* Domine, \* cum sanctis in æternum : pius es. *V.* Requiem dona eis, Domine : & lux perpetua luceat eis. \* Cum tuis &c. to *V.*

P O S T C O M M U N I O N. *Praesta.*

**G**RANT, we beseech thee, O Almighty God, the soul of thy servant, which this day hath parted this life, being purified and freed from this sacrifice, may obtain both forgiveness and eternal rest. Thro'.

*After Dominus-vobiscum, the Priest says*

May they rest in peace. *R. Amen.*

*And the blessing is not given.*

*On the third, seventh, and thirtieth day after decease, Mass is said as above, except :*

For the DEAD. clxxxii

COLLECT. *Quæsumus.*

**A**dmitt, we beseech thee, O Lord, the soul of thy servant *N.* [the third, seventh, or thirtieth day after] whose decease we commemorate, into the fellowship of thy saints, and refresh it with the perpetual dew of thy mercy. Thro'.

S E C R E T.

**M**ercifully look down, O Lord, we beseech thee, on the offerings we make for the soul of thy servant *N.* that being purified by these heavenly mysteries, it may find rest in thy mercy. Thro'.

POSTCOMMUNION. *Suscipe.*

**R**ecieve, O Lord, our prayers in behalf of the soul of thy servant *N.* that if any stains of the corruption of this world still stick to it, they may be washed away by thy forgiving mercy. Thro'.

On an ANNIVERSARY DAY.

The INTROIT, GRADUAL, TRACT, SEQUENCE,  
OFFERTORY, and COMMUNION, as p. clxxiv.

COLLECT. *Deus indulgentiarum.*

**O** God, the Lord of mercy, give to the soul [or souls] of thy servant [or thy servants] whose anniversary we commemorate, a place of comfort, happy rest, and the light of glory. Thro'.

LESSON. 2 *Macch.* xii. 43.

**I**n those days: Judas, the valiant commander, having made a collection, sent twelve thousand pieces of silver to Jerusalem, to have sacrifices offered for the sins of those that were dead; having good and religious thoughts concerning the resurrection: (for if he had not believed that such as were slain, would rise again, it would have been fruitless and vain to pray for the dead) and because he con-

sidered, that such as made a pious end, had plenty of grace stored up for them. 'Tis therefore a holy and wholesome thought to pray for the dead, that they may be freed from their sins.

G O S P E L. *John vi. 37, 40.*

*AT that time :* Jesus said to the multitude of the Jews: All that the Father giveth me, shall come to me: and him that cometh to me, I will not cast out: for I came down from heaven, not to do my own will, but the will of him that sent me. And this is the will of my Father, who sent me, that I lose nothing of all that he hath given me: but that I raise it up again at the last day. And this is the will of the Father, who sent me; that every one, who seeth the Son, and believeth in him, may have life everlasting; and I will raise him up at the last day.

S E C R E T.

Favourably hear, O Lord, our humble prayers in behalf of the soul [*or souls*] of thy servant, [*or servants*] the anniversary of whose death is this day, for whom we offer thee this sacrifice of praise: that thou may'st vouchsafe to admit it [*or them*] to the fellowship of thy saints. Thro'.

POSTCOMMUNION. *Præsa.*

G Rant, we beseech thee, O Lord, that the soul [*or souls*] of thy servant, [*or servants*] the anniversary of whose death we commemorate, being purified by this sacrifice, may obtain both pardon and eternal rest. Thro'.

*The* COMMON MASS *for the* DEAD.

*The* INTROIT, GRADUAL, TRACT, SEQUENCE, OFFERTORY, and COMMUNION, *as above*, p. clxxiv.

COLLECT. *Deus, qui inter.*

*For Bishops or Priests departed.*

O God, by whose favour thy servants were raised to the dignity of Bishops, [*or Priests*] and so

*For the DEAD. clxxxiii*

honoured with the Apostolical function; grant, we beseech thee, they may be admitted to the eternal fellowship of thy Apostles in heaven. Thro'.

COLLECT. *Deus, veniæ largitor.*

*For Relations, Friends, and Benefactors.*

**O** God, the author of mercy, and lover of the salvation of mankind; we address thy clemency in behalf of our brethren, relations, and benefactors, who are departed this life, that, by the intercession of blessed *Mary* ever a Virgin, and of all thy saints, thou would'st receive them into the enjoyment of eternal happiness. Thro'.

COLLECT. *Fidelium Deus,*

*For all the Faithful departed.*

**O** God, the creator and redeemer of all the faithful, give to the souls of all thy servants departed the remission of all their sins; that, through the help of pious supplications, they may obtain the pardon they have always desired. Who livest.

LESSON. *Rev. xiv. 13.*

**I**N those days: I heard a voice from heaven saying to me: Write: Blessed are the dead, that die in the Lord. From henceforth saith the Spirit they rest from their labours: for their works follow them.

GOSPEL. *John vi. 51, 55.*

**A**T that time: Jesus said to the multitudes of the Jews: I am the living bread, which came down from heaven. If any one eats of this bread, he shall live for ever: and the bread, which I will give, is my flesh for the life of the world. The Jews therefore disputed amongst themselves, saying: How can this man give us his flesh to eat? Then Jesus said to them: *Amen, Amen*, I say to you: unless you eat the flesh of the Son of man, and drink

his blood, you shall not have life in you. He that eateth my flesh, and drinketh my blood, hath eternal life : and I will raise him up at the last day.

S E C R E T S.

*For Bishops or Priests.*

**A** Ccept, O Lord, we beseech thee, the sacrifice we offer for the souls of thy servants Bishops [*or Priests*]; that those, whom in this life thou didst honour with the Episcopal [*or Priestly*] dignity, thou may'st join to the fellowship of thy saints in the kingdom of heaven. Thro'.

*For Brethren, Friends, and Benefactors.*

**O** God, whose mercy is infinite, graciously hear the prayers which we thy humble servants offer thee ; and grant to the souls of our Brethren, Friends and Benefactors, on whom thou didst bestow the grace to confess thy name, the pardon of all their sins by these mysteries of our salvation. Thro'.

*For All the Faithful departed.*

**L**OOK down favourably, we beseech thee, O Lord, on the sacrifice we offer for the souls of thy servants ; that as thou wast pleased to bestow on them the merit of Christian faith, thou wouldst also grant them the reward thereof. Thro'.

POSTCOMMUNION. *Profit.*

*For Bishops or Priests.*

**G**Rant, we beseech thee, O Lord, by thy merciful clemency, which we have implored on behalf of the souls of thy servants Bishops [*or Priests*]; that by thy mercy they may eternally enjoy his presence, in whom they hoped and believed. Thro'.

*For the DEAD. clxxxv*

POSTCOMMUNION. *Præſta.*

*For Brethren, Friends, and Benefactors.*

**G**Rant, we beſeech thee, O almighty and merciful God, that the ſouls of our Brethren, Friends, and Benefactors, for whom we have offered this ſacrifice to thy majeſty; being, by virtue of theſe myſteries, purified from all ſin, may, thro' thy mercy, receive the bleſſing of perpetual light. Thro'.

POSTCOMMUNION. *Animabus.*

*For All the Faithful departed.*

**G**Rant, we beſeech thee, O Lord, that our humble prayers in behalf of the ſouls of thy ſervants, both men and women, may be profitable to them; ſo that thou may'ſt deliver them from all their ſins, and make them partakers of the redemption thou haſt purchaſed for them. Who liveſt.



DIVERS PRAYERS *for the DEAD.*

*For a Pope.*

COLLECT. *Deus, qui inter ſummos.*

**O** God, who waſt pleaſed in thy providence to have thy ſervant *N.* reckoned among the chief Paſtors of thy Church; grant, we beſeech thee, that he who repreſented the perſon of thy only Son on earth, may be added to the company of thy holy Prelates in heaven. Thro' the ſame.

S E C R E T.

**A**Ccept, O Lord, we beſeech thee, the ſacrifice we offer for the ſoul of thy ſervant *N.* thy chief Prieſt: that as thou didſt honour him in this life with the Pontifical dignity, thou wouldſt add him to the company of thy Saints in thy heavenly kingdom. Thro'.



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POSTCOMMUNION. *Profit.*

**M**AY thy mercy, O Lord, which we have implored, assist the soul of thy servant *N.* our chief Bishop; that by thy clemency he may enjoy his presence, in whom he hoped and believed. 'Thro'.

*For a Bishop or Priest, as above, p. clxxxiv. only in the singular number.*

*For a Man deceased.*

COLLECT. *Inclina.*

**H**EAR, we beseech thee, O Lord, the prayers we address to thy mercy; that the soul of thy servant, which thou hast called out of this world, may be received into the kingdom of light and peace, and be numbered among the blessed. 'Thro'.

S E C R E T.

**G**RANT, we beseech thee, O Lord, that this sacrifice may avail the soul of thy servant, by offering of which thou wast pleased to have the sins of the world cancelled. 'Thro.'

POSTCOMMUNION. *Absolve.*

**R**ELIEVE, O Lord, the soul of thy servant from every chain of sin; that in the glory of the resurrection he may enjoy rest among thy saints and elect. 'Thro'.

*For a Woman deceased.*

COLLECT. *Quæsumus.*

**S**HEW mercy, O Lord, we beseech thee, according to thy great goodness, to the soul of thy handmaid; and being now delivered from the corruption of this mortal life, give it part in thy eternal inheritance of bliss. 'Thro'.

S E C R E T.

**M**AY the soul of thy handmaid, O Lord, we beseech thee, be purified from all her sins by virtue of this sacrifice, without which no one was

*For the* D E A D. clxxxvii

ever delivered from sin; that, by these propitiatory mysteries, she may obtain thy mercy for ever. Thro'.

POSTCOMMUNION. *Inveniat.*

**M**AY the soul of thy handmaid, O Lord, enter into the participation of eternal light: of which eternal mercy she received the pledge in this sacrament. Thro'.

*For a Father or Mother.*

C O L L E C T. *Deus, qui nos.*

**O** God, who hast commanded us to honour our Father and Mother: mercifully shew pity to the souls [*or soul*] of my Father and [*or of*] my Mother, and forgive him [*or her*] their [*or his or her*] sins; and grant I may see them [*or him or her*] in the joys of eternal life. Thro'.

S E C R E T.

**R**Eceive, O Lord, the sacrifice I offer for the souls [*or for the soul*] of my Father and [*or of*] my Mother; and grant them [*or him or her*] eternal joys in the land of the living: and associate me with them [*him or her*] in the bliss of thy saints. Thro'.

POSTCOMMUNION. *Cælestis.*

**M**AY the participation of these heavenly mysteries, O Lord, I beseech thee, obtain rest and light for the souls [*or soul*] of my Father and [*or of*] my Mother; and may thy grace crown me with them [*or him or her*] for ever. Thro'.

T H E



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T H E  
R I T U A L

For the USE of the

L A I T Y.

*The* ADMINISTRATION  
Of the SACRAMENT of BAPTISM to  
LITTLE CHILDREN.

*The Child being brought to the Church-door, and placed on the God-mother's right arm; the Priest having asked it's name, says:*

*Pr.* **W**HAT dost thou ask of the Church of God? *A.* Faith <sup>a</sup>. *Pr.* What will faith avail thee? *A.* To life everlasting. *Pr.* If thou wouldst enter into life, keep the commandments: Thou shalt love the Lord thy God with thy whole heart, with thy whole soul, and with thy whole mind; and thy neighbour as thyself.

*Then the Priest blows thrice on the face of the child, as it were in contempt of the Devil, and says:*

*Pr.* Depart from him [or her] O unclean spirit, and yield place to the Holy Ghost the comforter.

*Then he makes the sign of the cross on the child's forehead and breast, saying:*

*Pr.* Receive the sign of the cross on thy forehead, and in thy heart: practise the heavenly commandments: and let such be thy conduct of life, that thou may'st now become the temple of God.

<sup>a</sup> Expl. *The sacrament of faith, viz. Baptism.*

cxc B A P T I S M

Let us pray. *Preces nostras.*

**G**raciously hear, O Lord, we beseech thee, our prayers; and by thy continual protection guard this thy chosen servant *N.* now marked with the sign of the cross of our Lord, that observing these first Instructions of the greatness of thy glory, by keeping thy commandments, he [*or she*] may deserve to attain to the glory of a new birth. Thro' *Christ* our Lord. R. *Amen.*

*Then he lays his hand on the child's head, saying:*

Let us pray. *Omnipotens.*

**O** Almighty and eternal God, Father of our Lord *Jesus Christ*, vouchsafe to look down on this thy servant *N.* whom thou hast been pleased to call to these first rudiments of faith: take from him [*or her*] all blindness of heart: break all the bands of *Satan*, by which he [*or she*] hath been bound: open to him, [*or her*] O Lord, the gate of thy mercy; that being seasoned with the sign of thy wisdom, he [*or she*] may be freed from the filth of all concupiscence; and, following the sweet odour of thy precepts, may joyfully serve thee in thy Church, and daily increase in perfection. Thro' the same *Christ* our Lord. R. *Amen.*

*The BLESSING of the SALT. b*

**I** Exorcise thee, O creature of salt, in the name of God the Father almighty, by the love of our Lord *Jesus Christ*, and by the power of the Holy Ghost. I exorcise thee by the living God, by the true God, by the holy God; by that God, who created thee for the benefit of mankind, and ordered thee to be blessed by his servants for the people that come to the faith; that in the name of the Holy Trinity thou may'st become a wholesome mystery to drive away the enemy. Wherefore, we beseech thee, O Lord our God, that sanctifying thou wouldst sanctify, and blessing thou wouldst bless this creature of salt, that

*b When use is made of salt already blessed, this blessing is omitted.*

## Of CHILDREN. cxcī

it may become to all that receive it a perfect remedy, and may remain in their hearts, in the name of the same Lord *Jesus Christ*, who is to come to judge the living and the dead, and the world by fire.  
*R. Amen.*

*Then he puts some of the salt in the child's mouth, saying :*

*N.* Receive the salt of wisdom, and may it be to thee a propitiation unto life everlasting. *R. Amen.*

*Pr.* Peace be with *Pr.* Pax tecum. *R.* thee. *R.* And with thy *Et cum spiritu tuo,* spirit.

Let us pray. *Deus patrum.*

**O** God of our forefathers, O God the author of all truth, we humbly beseech thee, graciously vouchsafe to look down on this thy servant *N.* and as he [*or she*] has tasted this salt the first food, do not permit him [*or her*] to hunger any longer for want of heavenly Food; to the end that he [*or she*] may always be fervent in spirit, joyful in hope, and always obedient to thy name. Bring him [*or her*] O Lord, we beseech, to the laver of regeneration; that, with thy faithful, he [*or she*] may deserve the eternal rewards, which thou hast promised. Thro' *Christ* our Lord. *R. Amen.*

### Another EXORCISM.

**I** Exorcise thee, O unclean spirit, in the name of the Father, and of the Son, and of the Holy Ghost, that thou go out and depart from this servant of God *N.* For it is he that commandeth thee, O cursed Fiend, who walked upon the sea, and stretched forth his right hand to *Peter*, when sinking. Therefore, cursed Devil, remember thy sentence; and give honour to the living and true God: give honour to *Jesus Christ* his Son, and to the Holy Ghost: and depart from this servant of God *N.* For our God and Lord *Jesus Christ* hath vouchsafed to call.

him [*or her*] to his holy grace and blessing, and to the font of baptism. [*Here he makes the sign of the cross on the child's forehead.*] And this sign of the cross, which we make on his [*or her*] forehead, may'st thou, cursed Devil, never dare to violate. Thro' the same *Jesus Christ* our Lord. R. Amen.

*Then he lays his hand again on the child's head:*

Let us pray. *Æternam.*

**O** Lord most holy, Father almighty, eternal God, the author of light and truth, I beseech thy everlasting and just mercy in behalf of this thy servant *N.* that thou wouldst vouchsafe to enlighten him [*or her*] with the light of thy knowledge: cleanse and sanctify him [*or her*]: give him [*or her*] true wisdom; that being made worthy to receive thy baptism, he [*or she*] may persevere in firm hope, righteous designs, and holy doctrine. Thro' *Christ* our Lord. R. Amen.

*When the child is brought into the Church.*

*Pr. N.* Come into the Church of God, that thou may'st have part with *Christ* to everlasting life. R. Amen.

*When they are come into the Church the Godfather and Godmother say the Apostles Creed and the Lord's Prayer. Then follows this other*

### E X O R C I S M.

**I** Exorcise thee, whatever unclean spirit thou art, in the name of God the Father almighty, and in the name of *Jesus Christ* his Son, our Lord and judge, and by the power of the Holy Ghost, that thou depart from this hand-work of God *N.* which our Lord hath been pleased to call to his holy temple, to the end it may become the temple of the living God, and the Holy Ghost may dwell therein. Thro' the same *Jesus Christ* our Lord, who is to come to judge the living and the dead, and the world by fire. R. Amen.

## Of CHILDREN. cxliii

*When he touches the ears and nostrils with spittle.*

*Pr.* Ephetha, that is, be opened; to an odour of sweetness. - And be thou, O Devil, put to flight, for the judgment of God *against thee* is at hand.

*Pr.* N. Dost thou renounce Satan? *A.* I renounce him. *Pr.* And all his works? *A.* I renounce them. *Pr.* And all his pomps? *A.* I renounce them.

*Then he anoints the child on the breast, and between the shoulders, saying:*

*Pr.* I anoint thee with the oil of salvation in Christ Jesus our Lord, that thou mayst have eternal life. *R.* Amen.

*Pr.* N. Dost thou believe in God the Father Almighty, the Creator of heaven and earth? *A.* I do. *Pr.* Dost thou believe in Jesus Christ his only Son our Lord, who was born and suffered for us? *A.* I do. *Pr.* Dost thou believe in the Holy Ghost, the holy Catholick Church, the Communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting? *A.* I do. *Pr.* N. Dost thou desire to be baptized? *A.* I do desire it.

*Then he pours the water on the child, saying:*

*Pr.* N. I BAPTIZE THEE IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST. *R.* Amen.

*Or if there be a doubt whether the child hath been baptized before or not, he says:*

*N.* If thou art not baptized, I BAPTIZE THEE IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST. *R.* Amen.

*When he anoints the head of the child with the holy Chrism.*

*Pr.* May the almighty God, the Father of our Lord Jesus Christ, who hath given thee a new birth by water and the Holy Ghost, and hath granted



cxci**B A P T I S M, &c.**

thee the remission of all thy sins, may he, *I say*,  
anoint thee with the *Chrism* of salvation, in the  
same *Jesus Christ* our Lord, unto life everlasting.  
*R. Amen.*

*Pr.* Peace be with *Pr.* Pax tibi. *R.* Et  
thee. *R.* And with thy *cum spiritu tuo.*  
*spirit.*

*When he puts the white garment on the child.*

*Pr.* Receive this white garment, which may'st  
thou carry spotless before the tribunal of our Lord  
*Jesus Christ*, that thou may'st have eternal life.  
*R. Amen.*

*When he puts the burning taper in the child's  
band.*

*Pr.* Receive this burning taper; and keep thy  
baptism without reproof: observe the command-  
ments of God; that when the Lord shall come to  
his nuptials, thou may'st meet him, together with  
all his saints in his heavenly court, and may'st have  
eternal life, and may'st live for ever and ever. *R.*  
*Amen.*

*Lastly he says:*

*Pr. N.* Go in peace, and may the Lord be with  
thee. *R. Amen.*

*The Priest then puts the Godfather and God-  
mother in mind of the spiritual affinity con-  
tracted by baptism between them and the child  
baptized, as likewise the parents of the child,  
which makes marriage between them not only un-  
lawful, but null and void. He also admonishes  
them to acquaint the parents not to let the child  
lie in the same bed with them or the nurse, till  
it be a year old, lest it should be overlaid; but  
to take care of it, and bring it early to be in-  
structed in the Christian doctrine.*

*The ADMINISTRATION, &c. cxcv*

*The ADMINISTRATION  
Of the SACRAMENT of CONFIRMATION.*

*The Bishop turning towards those that are to be confirmed, says :*

*Bp.* **M**AY the Holy Ghost descend upon you,  
and may the power of the Most High  
preserve you from sin. *R. Amen.*

*V.* Our help is in the  
name of the Lord. *R.*  
Who made both heaven  
and earth.

*V.* O Lord, hear my  
prayer. *R.* And let my  
cry come unto thee.

*V.* May the Lord be  
with you. *R.* And with  
thy spirit.

*V.* Adjutorium nos-  
trum in nomine Domini.  
*R.* Qui fecit cœlum &  
terram.

*V.* Domine, exaudi  
orationem meam. *R.*  
Et clamor meus ad te  
veniat.

*V.* Dominus vobiscum. *R.* Et cum spi-  
ritu tuo.

*Let us pray. Omnipotens.*

**O** Almighty and eternal God, who hast been  
pleased to bring forth these thy servants to a  
new birth through water and the Holy Ghost; and  
hast granted them the pardon of all their sins; send  
down upon them thy sevenfold Holy Spirit the Com-  
forter from heaven. *R. Amen.*

*The spirit of wisdom and understanding. R.  
Amen.*

*The spirit of counsel and strength. R. Amen.*

*The spirit of knowledge and piety. R. Amen.*

Mercifully fill them with the spirit of thy fear,  
and mark them with the sign of the cross of *Christ*  
to everlasting life. Thro'...in unity of the same.  
*R. Amen.*

*When he applies the Holy Chrism, he says to each  
one :*

*Bp. N. I SIGN THEE WITH THE SIGN OF THE*

# cxvi *The* ADMINISTRATION

CROSS: AND I CONFIRM THEE WITH THE CHRISM OF SALVATION, IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST. *R. Amen.*

*Then the Bishop lightly strikes on the cheek the person confirmed, saying :*

*Bp.* Peace be with thee.

*Anth.* Ratify, O God, what thou hast performed by our ministry, from thy holy temple which is in *Jerusalem*. *V.* Glory. *R.* As it was.

*Anth.* Ratify, O God.

*V.* Shew to us, O Lord, thy mercy. *R.* And grant us thy salvation.

*V.* O Lord, hear my prayer. *R.* And let my cry come unto thee.

*V.* May the Lord be with you. *R.* And with thy spirit.

*Ant.* Confirma hoc, Deus, quod operatus es in nobis, à templo sancto tuo, quod est in *Jerusalem*. *V.* Gloria. *R.* Sicut.

*Ant.* Confirma hoc, Deus.

*V.* Ostende nobis, Domine, misericordiam tuam. *R.* Et salutare tuum da nobis.

*V.* Domine, exaudi orationem meam. *R.* Et clamor meus ad te veniat.

*V.* Dominus vobiscum. *R.* Et cum spiritu tuo.

Let us pray. *Deus qui.* <sup>a</sup>

**O** God, who didst give thy holy spirit to thy Apostles, and by them, and their successors, wouldst have it given to the rest of the faithful: mercifully look down on the ministry of us thy humble servants, and grant that those, whose foreheads we have anointed with the sacred *Chrism*, and marked with the sign of the cross; the same holy spirit coming down upon them, may mercifully make their hearts a temple for his glory by abiding therein. Who with the Father and the same Holy

<sup>a</sup> During this prayer, and *libas* follows, such as have been confirmed, kneel down.

Of PENNANCE. cxcvii

Ghost livest and reignest God world without end.  
R. *Amen.*

*Then he says :*

*Bp.* Thus shall every man be blessed that feareth the Lord.

*The BLESSING.*

*Bp.* **M**AY the Lord bless you from out of *Sion*, that you may see the prosperity of *Jerusalem* all the days of your life, and live for ever.  
R. *Amen.*



*The ADMINISTRATION*

*Of the SACRAMENT of PENNANCE.*

*The Penitent having carefully examined his conscience, and excited in his soul a true sorrow for his sins, with a firm purpose of avoiding them, and whatever occasion may lead to them for the future, kneeling down by the side of the Priest, says :*

**P**RAY to God for me, Father, for I am a sinner.

*Then the Priest says the following prayer by way of a blessing :*

*The BLESSING.*

**M**AY the Lord be in thy heart and on thy lips, that thou mayst make an humble and entire confession of all thy sins in the name of the Father, and of the Son, and of the Holy Ghost. R. *Amen.*

*The Penitent then having said the Confiteor, as p. xii. acquaints his Confessor with his state of life, (if he be unknown to him) mentions when he was last at Confession, and if he has performed the penance enjoined him :—He then, with great humility and sorrow, accuses himself of all the mortal sins at least, which he can call to mind, using no disguise, nor omit-*

cxcviii *The ADMINISTRATION*

*ting any circumstance that may either alter the nature, or considerably aggravate the circumstance of any sin. Having mentioned what he can call to mind, he concludes thus :*

For these, and whatever other sins I have committed in my whole life, or cannot at present call to mind, I am heartily sorry for the love of God above all things, I purpose amendment, and beg pardon of almighty God, and penance of you my ghostly Father.

*Then the Priest having given proper admonitions, and enjoined a salutary penance, if the Penitent be duly disposed for absolution, he says :*

May almighty God have mercy on thee, forgive thee thy sins, and bring thee to life everlasting.  
*R. Amen.*

*Then, stretching forth his right hand towards the Penitent, he says :*

May the Lord, who is almighty and merciful, grant thee pardon, absolution, and remission of all thy sins. *R. Amen.*

May our Lord *Jesus Christ* himself absolve thee, as I, by his authority, now absolve thee from every bond of excommunication, and interdict, as far as I am empowered, or thou standest in need. Moreover I absolve thee from all thy sins in the name of the Father, and of the Son, and of the Holy Ghost.  
*R. Amen.*

May the Passion of our Lord *Jesus Christ*, the merits of the blessed Virgin *Mary*, and of all the Saints; whatever good thou mayst do, or whatever evil thou mayst suffer, avail to the remission of thy sins, as increase of grace, and the rewards of eternal life.  
*R. Amen.*

# Of MATRIMONY cxcix

## The ADMINISTRATION Of the SACRAMENT of MATRIMONY.

*After the bans have been published three several Holidays or Sundays, and no impediment is discovered; the Priest, in the presence of three, or two witnesses at least, questioneth the parties (who ought to be accompanied by their parents, or relations) concerning their consent to enter with one another into the married state, and first he says to the bridegroom :*

*Pr. N. Are you willing to take N. here present for your lawful wife, according to the rites of our holy mother the Church? A. I am willing.*

*Then he says to the Bride :*

*Pr. N. Are you willing to take N. here present for your lawful husband, according to the rites of our holy mother the Church? A. I am willing.*

*Then the Bride is given away by her Father, or some Friend; and if she was never married before, she hath her gloves off: if a widow, she keeps them on. The Bridegroom takes her right hand in his right hand, and thus engages himself to her, saying :*

*Bridegroom. I N. take thee N. to my wedded wife, to have, and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, till death do us part, if holy Church will permit it: and thereto I plight thee my troth.*

*Then they part bands, and join them again.*

*Bride. I N. take thee N. to my wedded husband, to have, &c. as above.*

*Pr. I JOIN YOU IN WEDLOCK, IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST. Amen.*

## cc      *The* ADMINISTRATION.

*Then the Bridegroom lays some gold and silver and the ring on the book.*

*The Blessing of the Ring.*

*V.* Our help is in the name of the Lord.

*R.* Who made both heaven and earth. *V.* O

Lord, hear my prayer.

*R.* And let my cry come unto thee. *V.* May the

Lord be with you. *R.*

And with thy spirit.

*V.* Adjutorium nostrum in nomine Domini.

*R.* Qui fecit cœlum & terram. *V.* Domine,

exaud orationem meam.

*R.* Et clamor meus ad te veniat. *V.* Dominus vo-

biscum. *R.* Et cum spi-

ritu tuo.

Let us pray. *Benedic.*

**B**less, O Lord, this ring, which we bless in thy name, to the end that she, who is to wear it, preserving an inviolable fidelity to her husband, may remain in thy peace and good-will, and live always in mutual love with him. Thro' Christ our Lord. *R.* Amen.

*Then the Bridegroom taking the ring from the Priest, and holding the right hand of the Bride in his left hand, says :*

*Bridegroom.* With this Ring I thee wed, this gold and silver I thee give, and with my body I thee worship, and with all my worldly goods I thee endow.

*Then putting the Ring on the Bride's thumb, he says : In the name of the Father. Then he puts it on the forefinger, saying : And of the Son. Then on the middle finger, saying : And of the Holy Ghost. Then on the next finger, saying : Amen. And there he leaves it on.*

*V.* Ratify, O Lord, what thou hast performed by our ministry. *R.* From thy holy temple,

*V.* Confirma hoc, Deus, quod operatus es in nobis. *R.* A templo sancto tuo, quod est in Jerusa-

## Of MATRIMONY. cci

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>h is in <i>Jerusalem</i>,<br/> ord have mercy on<br/> 2. <i>Christ</i> have mer-<br/> us. <i>V.</i> Lord have<br/> y on us. Our Fa-<br/> <i>&amp;c.</i> <i>V.</i> And lead us<br/> nto temptation. <i>R.</i><br/> eliver us from evil.<br/> ive thy servants. <i>R.</i><br/> put their trust in<br/> O my God. <i>V.</i><br/> them help from thy<br/> uary. <i>R.</i> And from<br/> <i>f Sion</i> protect them.<br/> Lord hear my pray-<br/> <i>R.</i> And let my cry<br/> unto thee. <i>V.</i> May<br/> ord be with you.<br/> and with thy spirit.</p> | <p><i>lem. V.</i> Kyrie eleison.<br/> <i>R.</i> <i>Christe</i> eleison. <i>V.</i><br/> Kyrie eleison, Pater nos-<br/> ter, <i>&amp;c.</i> <i>V.</i> Et ne nos in-<br/> ducas in tentationem.<br/> <i>R.</i> Sed libera nos à malos<br/> <i>V.</i> Salvos fac servos tuos.<br/> <i>R.</i> Deus meus sperantes<br/> in te. <i>V.</i> Mitte eis, Do-<br/> mine, auxilium de sancto.<br/> <i>R.</i> Et de <i>Sion</i> tuere eos.<br/> <i>V.</i> Esto eis, Domine,<br/> turre fortitudinis. <i>R.</i> A<br/> facie inimici. <i>V.</i> Domine<br/> exaudi orationem meam.<br/> <i>R.</i> Et clamor meus ad te<br/> veniat. <i>V.</i> Dominus vo-<br/> biscum. <i>R.</i> Et cum spi-<br/> ritu tuo.</p> |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

Let us pray. *Respice.*

DOCK down, we beseech thee, O Lord, upon  
these thy servants, and vouchsafe graciously to  
r this thy institution, by which thou hast ord-  
d the propagation of mankind ; that they who  
oined together by thy authority, may be pre-  
d by thy aid. Thro' *Christ* our Lord. *R.*  
.

## BLESSING of a WOMAN with CHILD, when in danger.

|                                                                                                                    |                                                                                                                                                               |
|--------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>OUR help is in the<br/> name of the<br/> . <i>R.</i> Who made<br/> heaven and earth.<br/> ave thy handmaid.</p> | <p><i>V.</i> <b>A</b> Djutorium nos-<br/> trum in nomine<br/> Domini. <i>R.</i> Qui fecit<br/> cœlum &amp; terram. <i>V.</i><br/> Salvam fac ancillam tu-</p> |
|--------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------|

D.L. II. r



R. Who puts her trust in thee, O my God. *V.* Be to her, O Lord, a tower of strength. R. From the face of the enemy. *V.* Let not the enemy prevail against her. R. Nor the son of iniquity hurt her any more. *V.* Send her help, O Lord, from thy sanctuary. R. And from out of *Sion* protect her. *V.* O Lord hear my prayer. R. And let my cry come unto thee. *V.* May the Lord be with you. R. And with thy spirit.

am. R. Deus meus, sperantem in te. *V.* Esto illi, Domine, turris fortitudinis. R. A facie inimici. *V.* Nihil proficiat inimicus in eâ. R. Et filius iniquitatis non ponat nocere ei. *V.* Mitte ei, Domine, auxilium de sancto. R. Et de *Sion* tuere eam. *V.* Domine, exaudi orationem meam. R. Et clamor meus ad te veniat. *V.* Dominus vobiscum. R. Et cum spiritu tuo.

Let us pray. *Omnipotens.*

**O** Almighty and eternal God, who hast given thy servants in the confession of the true faith, to acknowledge the glory of three divine persons, and to adore them as one God in the power of majesty; we beseech thee, that by the strength of this faith, this thy handmaid may be always defended from all misfortunes. Thro' *Christ* our Lord. R. *Amen.*

Let us pray. *Domine Deus.*

**O** Lord God, creator of all things, strong and terrible, just and merciful, who alone art good and compassionate: who deliverest *Israel* from all misfortunes: who didst make choice of our forefathers, and sanctify them by the gift of thy holy spirit: who didst prepare, together with the Holy Ghost, the body and soul of glorious *Mary* the Virgin, to become a fit habitation for thy Son: who didst cause *John* the Baptist to be filled with the Holy Ghost, and leap in the womb of his mother:

## Of a WOMAN with CHILD. cciii

receive the sacrifice of a contrite heart, and the earnest request of thy handmaid *N.* who humbly intreateth thee for the preservation of the tender fruit of her womb, which thou hast granted her to conceive: preserve thy servant at her bringing-forth, and protect her from all the wiles and insults of her cruel enemy, that, by the assistance of thy mercy, the fruit of her womb may come to this light in safety, and be preserved for a new birth, and may constantly serve thee in all things, and obtain eternal life. Thro' the same. *R. Amen.*

*Pf. lxvi.*

**M**AY God have mercy on us, and bless us: \*may he make his countenance shine<sup>d</sup> on us, and have mercy on us.

That we may know thy way on earth: \*in all nations thy salvation.

May nations praise thee, O God: \*may all the nations praise thee.

Let the *Gentiles* be glad and rejoice: \*because thou judgest the nations with justice, and rulest over the *Gentiles* on earth.

May the nations praise thee, O God, may all the nations praise thee: \*the earth hath yielded her fruit.

**D**EUS misereatur nostri, & benedicat nobis: \*illuminet vultum suum super nos, & misereatur nostri.

Ut cognoscamus in terrâ viam tuam: \*in omnibus gentibus salutem tuam.

Confiteantur tibi populi Deus: \*confiteantur tibi populi omnes.

Lætentur & exultent *Gentes*: \*quoniam iudicas populos in æquitate, & *Gentes* in terrâ dirigis.

Confiteantur tibi populi Deus, confiteantur tibi populi omnes: \*terra dedit fructum suum.

<sup>d</sup> Expl. *May he cast a favourable look on us.*

## eciv *The* C H U R C H I N G

May God, our God, bless us, may God bless us: \* and may all the bounds of the earth fear him. *Glory.*

*V.* Let us bless the Father, and Son, and Holy Ghost. *R.* Let us praise and extol him for ever. *V.* May God give his Angels a charge over thee. *R.* To preserve thee where-ever thou goest. *V.* O Lord hear my prayer. *R.* And let my cry come unto thee. *V.* May the Lord be with you. *R.* And with thy spirit.

Benedicat nos Deus, Deus noster benedicat nos Deus: \* & metuant eum omnes fines terræ. *Gloria.*

*V.* Benedicamus Patrum, & Filium, cum Sancto Spiritu. *R.* Laudemus & super-exaltemus eum in sæcula. *V.* Angelis suis Deus mandet de te. *R.* Ut custodiant te in omnibus viis tuis. *V.* Domine, exaudi orationem meam. *R.* Et clamor meus ad te veniat. *V.* Dominus vobiscum. *R.* Et cum spiritu tuo.

Let us pray. *Visita.*

**V**isit, we beseech thee, O Lord, this dwelling, and drive from it, and from this thy handmaid, all the snares of the enemy; and may thy holy Angels dwell in it, who may preserve both her and the fruit of her womb in peace: and may thy blessing be always on her: save them, O almighty God, and grant them thy eternal light. *Thro'. R. Amen.*

### *The* B L E S S I N G.

**M**AY the blessing of almighty God, the Father, Son, and Holy Ghost, come down upon thee, and upon the fruit of thy womb, and remain with thee for ever. *R. Amen.*

## *The* C H U R C H I N G of WOMEN After CHILDBIRTH.

*The Woman, who after childbirth desires to come to Church to give God thanks, and receive the Priest's*

# Of WOMEN. ccv

ing, kneels down at the Church-door with a lighted  
in her hand, and the Priest sprinkles her with  
water, saying :

**D**UR help is in  
the name of the  
R. Who made  
heaven and earth.  
th. This woman  
receive a blessing  
the Lord, and mer-  
God her Saviour ;  
ie is of the genera-  
of those that seek  
ord.

V. **A**Djutorium nos-  
trum in nomine  
Domini. R. Qui fecit  
caelum & terram.

Ant. Hæc accipiet be-  
nedictionem à Domino,  
& misericordiam à Deo  
salutari suo ; hæc est  
enim generatio quæren-  
tium Dominum.

*Pf.* xxiii.

**H**E earth is the  
Lord's, and all  
it containeth : \* the  
of the earth, and  
at dwell on it.

**D**omini est terra, &  
plenitudo ejus : \*  
orbis terrarum, & uni-  
versi qui habitant in eo.

or it was he who  
led it above the  
and settled it above  
vers.

Quia ipse super maria  
fundavit eum : \* & super  
flumina præparavit eum.

ho is he that shall  
to the mountain  
: Lord ? \* Or who is  
at shall abide in his  
place ?

Quis ascendet in mon-  
tem Domini ? \* Aut quis  
stabit in loco sancto ejus ?

whose hands are  
ent, and whose  
is clean : \* who  
not taken his soul  
n, nor sworn against  
ighbour in deceit.

Innocens manibus, &  
mundo corde : \* qui non  
accepit in vano animam  
suam, nec juravit in dolo  
proximo suo.

that man shall re-  
a blessing from the

Hic accipiet benedic-  
tionem à Domino : \* &

*Expl. Sworn falsely, to the prejudice of his own soul.*

# ccvi *The* CHURCHING

Lord : \* and mercy of  
God his Saviour.

Such is the generation  
of those that seek him : \*  
of those that seek the  
face of the God of *Ja-*  
*cob.*

Lift up your gates, O  
ye princes ; and be ye  
lifted up, O you eternal  
gates : \* and the King of  
glory shall enter.

Who is that King of  
glory ? \* The Lord, who  
is strong and mighty ;  
the Lord, who is might-  
y in battle.

Lift up your gates,  
ye princes ; and be ye  
lifted up, O you eternal  
gates : \* and the King of  
glory shall enter.

Who is that King of  
glory ? \* The Lord of ar-  
mies ; he is the King of  
glory.

*Anth.* This woman  
shall receive, &c.

*Then the Priest leads her into the Church, saying :*

*Pr.* Enter the temple of God, adore the Son of  
blessed *Mary* the Virgin, who hath made thee mo-  
ther of a child.

*V.* Lord have mercy  
on us. *R.* *Christ* have  
mercy on us. *V.* Lord  
have mercy on us. Our  
Father. *V.* And lead  
us not into temptation.  
*R.* But deliver us from

*miseri*cordiam à Deo sa-  
lutari suo.

*Hæc est generatio*  
*quærentium eum : \* quæ-*  
*rentium faciem Dei *Ja-**  
*cob.*

*Attollite portas, prin-*  
*cipes, vestras ; & eleva-*  
*mini portæ æternales : \**  
*& introibit Rex gloriæ.*

*Quis est iste Rex glo-*  
*riæ ? \* Dominus, fortis &*  
*potens ; Dominus, po-*  
*tens in prælio.*

*Attollite portas, prin-*  
*cipes, vestras ; & eleva-*  
*mini, portæ æternales : \**  
*& introibit Rex gloriæ.*

*Quis est iste Rex glo-*  
*riæ ? \* Dominus virtu-*  
*tum ; ipse est Rex glo-*  
*riæ.*

*Ant.* *Hæc accipiet,*  
*&c.*

*V.* *Kyrie eleïson. R.*  
*Christe eleïson. V.* *Ky-*  
*rie eleïson. Pater nos-*  
*ter. V.* *Et ne nos in-*  
*ducas in tentationem.*  
*R.* *Sed libera nos à ma-*  
*lo. V.* *Salvam fac an-*

## Of W O M E N. ccvii

evil. *V.* O Lord, save thy handmaid. *R.* Who puts her trust in thee, O my God. *V.* Send her help, O Lord, from thy sanctuary. *R.* And from out of *Sion* protect her. *V.* Let not the enemy prevail against her. *R.* Nor the son of iniquity hurt her any more. *V.* O Lord hear my prayer. *R.* And let my cry come unto thee. *V.* May the Lord be with you. *R.* And with thy spirit.

cillam tuam, Domine. *R.* Deus meus, sperantem in te. *V.* Mitte ei, Domine, auxilium de sancto. *R.* Et de *Sion* tuere eam. *V.* Nihil proficiat inimicus in eâ. *R.* Et filius iniquitatis non apponat nocere ei. *V.* Domine exaudi orationem meam. *R.* Et clamor meus ad te veniat. *V.* Dominus vobiscum. *R.* Et cum spiritu tuo.

Let us pray. *Omnipotens.*

**O** Almighty and eternal God, who, by the bringing forth of blessed *Mary* the Virgin, hast changed the pains of the faithful women, when they bring forth, into joy: mercifully look down upon this thy handmaid, who is come with joy to thy Church to give thee thanks; and grant that, after this mortal life, by the merits and intercession of the same blessed *Mary*, she, together with the fruit of her womb, may arrive at eternal bliss. Thro' *Christ* our Lord. *R.* *Amen.*

### The B L E S S I N G.

**M**AY the peace and blessing of almighty God, the Father, Son, and Holy Ghost, come down upon thee, and remain with thee for ever. *R.* *Amen.*



### The VISITATION of the SICK.

*Pr.* **P**EACE be to this house. *R.* And to all that dwell therein. *Pr.* **P**AX huic domui. *R.* Et omnibus habitantibus in eâ.

## ccviii The VISITATION

*Then sprinkling the sick person, the bed, room, and all present, he says the Anthem, Thou shalt sprinkle. Then he exhorts the sick person to confession. After which he says:*

*Pr.* Dear brother, [*or sister*] if the Lord be so good as to restore you to health, do you not purpose to avoid sin with all your might, and keep his commandments to the best of your power? *A.* I do purpose it.

|                              |                              |
|------------------------------|------------------------------|
| <i>V.</i> Our help is in the | <i>V.</i> Adjutorium nos-    |
| name of the Lord. <i>R.</i>  | trum in nomine Domini.       |
| Who made both heaven         | <i>R.</i> Qui fecit coelum & |
| and earth. <i>V.</i> May the | terram. <i>V.</i> Dominus    |
| Lord be with you. <i>R.</i>  | vobiscum. <i>R.</i> Et cum   |
| And with thy spirit.         | spiritu tuo.                 |

Let us pray. *Introeat.*

**O** Lord *Jesus Christ*, may eternal happiness, divine prosperity, a serene joy, a fruitful charity, and everlasting health, enter this house together with us thy humble servants: may the Devils never approach this place, but let the Angels of peace be here, and may all evil discord abandon this house. Display the power of thy name in our behalf, and give a blessing to what we do: sanctify the entrance of us thy humble servants, Thou who art holy and merciful, and remainest with the Father and Holy Ghost world without end. *R. Amen.*

*V.* May the Lord be with you. *R.* And with thy spirit.

The Continuation of the Holy Gospel according to *Luke.*

**A**T that time: *Jesus* rising up to go out of the synagogue, went into the house of *Simon*. And the mother-in-law of *Simon* was ill of a great fever: and they besought him in behalf of her. And he standing by her, commanded the fever, and it left her: and getting up immediately she waited on them. And when it was sunset, all that had any

sick of various distempers, brought them to him. And he, laying his hands on each of them, cured them.

*R.* Thanks be to God. *R.* Deo gratias.

*V.* May the Lord be with you. *R.* And with thy spirit.

Let us pray. *Respice.*

**L**OOK down, we beseech thee, O Lord, on this thy servant labouring under this bodily infirmity, and refresh his [or her] soul, which thou didst create: that being amended by thy chastisements, he [or she] may find himself [or herself] cured by thy heavenly medicine. Thro' *Christ* our Lord. *R. Amen.*

*When he stretches forth both hands over the head of the sick person.*

*Pr.* They shall lay their hands upon the sick, and they shall be cured. May *Jesus* the Son of *Mary*, the Saviour and Lord of the world, by the merits and intercession of the holy Apostles, *Peter* and *Paul*, and of all the Saints, be merciful and propitious to thee. *R. Amen.*

*V.* May the Lord be with you. *R.* And with thy spirit.

Let us pray. *Dominus Jesus.*

**M**AY the Lord *Jesus Christ* be with thee to defend thee: may he be within thee, to preserve thee: may he go before thee, to lead thee: may he be behind thee, to bless thee: who with the Father and the Holy Ghost, in perfect unity of Godhead, liveth and reigneth for ever and ever. *R. Amen.*

### The BLESSING.

**M**AY the blessing of God the Father almighty, and of the Son, and of the Holy Ghost, come down upon thee, and remain with thee for ever. *R. Amen.*



# ccx The COMMUNION

## The COMMUNION of the SICK.

*When the Priest brings the blessed sacrament into the room where the sick person is, he says :*

*Pr.* **P**Eace be to this house. *R.* And *Pr.* **P**AX huic domui, *R.* Et omnibus to all that dwell therein. *habitantibus in eâ.*

*Then placing the blessed sacrament on a corporal on a table, with a lighted taper, he adores it on his knees, and all the rest remain kneeling. Then he sprinkles the sick person and the room with holy water, saying :*

*Anth.* **T**HOU shalt sprinkle me, O Lord, with hyssop, and I shall be cleansed : thou shalt wash me, and I shall become whiter than snow, *Psf. 50.* Have mercy on me, O God, according to thy great mercy ; and according to the multitude of thy tender mercies blot out my iniquity. *V. Glory.*  
*Anth.* Thou shalt.

|                                                                                                                                                                                                                                        |                                                                                                                                                                                                                              |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <i>V.</i> Our help is in the name of the Lord. <i>R.</i> Who made both heaven and earth. <i>V.</i> O Lord, hear my prayer. <i>R.</i> And let my cry come unto thee. <i>V.</i> May the Lord be with you. <i>R.</i> And with thy spirit. | <i>V.</i> Adjutorium nostrum in nomine Domini. <i>R.</i> Qui fecit cœlum & terram. <i>V.</i> Domine, exaudi orationem meam. <i>R.</i> Et clamor meus ad te veniat. <i>V.</i> Dominus vobiscum. <i>R.</i> Et cum spiritu tuo. |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

*Let us pray. Exaudi.*

**H**EAR us, O holy Lord, Father almighty, eternal God, and vouchsafe to send down thy holy angel from heaven, to guard, cherish, protect, visit and defend all that dwell in this house. Thro' Christ our Lord. *R. Amen.*

*Here the sick person, if he hath not before done it, makes his confession in private, and the Priest gives him absolution. Then either the sick person, or some one in his name says the Confiteor. And the Priest*

*having said, Misereatur tui, &c. and Indulgentiam, Absolutionem, &c. as in Ordinary of the Mass, p. xiii. takes the sacred Host in his hand, and shewing it the sick person, says: Pr. Behold the lamb of God; behold him that taketh away the sins of the world. And then adds thrice: Lord I am not worthy thou shouldst enter under my roof: speak but the word, and my soul shall be healed.\**

*When he gives the Eucharist, he says:*

**Pr. R** Eceive, dear brother, [*or sister*] as a provision for thy journey, the body of our Lord *Jesus Christ*, to defend thee from the wicked enemy, and bring thee to life everlasting. *R. Amen.*

*But if the Eucharist be not given by way of Viaticum, the Priest says, as usual:*

**Pr. M** A Y the body of our Lord *Jesus Christ* preserve thy soul to eternal life.

*Then the Priest washes his fingers in some liquid, which is given the sick person by way of Ablution, or thrown into the fire.*

*V. May the Lord be with you. R. And with thy spirit. V. Dominus vobiscum. R. Et cum spiritu tuo.*

*Let us pray. Domine sancte.*

**H** OLY Lord, almighty Father, eternal God, we, with a lively faith, beseech thee, that the sacred body of our Lord *Jesus Christ* thy Son, may be to our brother, [*or sister*] who hath received it, an eternal remedy both to body and soul. Who liveth. *R. Amen.*

XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX

The ADMINISTRATION  
Of the SACRAMENT of EXTREME-  
UNCTION.

**Pr. P** EACE be to this house. *R. And to all that dwell therein, Pr. PAX huic domui. R. Et omnibus habitantibus in ea.*

## ccxii EXTREME-UNCTION.

*Then he gives the sick person the crucifix to kiss, and sprinkles him, the room and all present, with holy water, saying the Anthem, Thou shalt sprinkle, as above, p. ccx. Then he says:*

*V. Our help is in the name of the Lord. R. Who made both heaven and earth. V. May the Lord be with you. R. And with thy spirit.*  
*V. Adjutorium nostrum in nomine Domini. R. Qui fecit coelum & terram. V. Dominus vobiscum. R. Et cum spiritu tuo.*

PRAYER. *Introeat, as p. ccviii.*

P R A Y E R. *Oremus.*

**L**ET us pray and beseech our Lord *Jesus Christ*, that blessing he would bless this house, and all that dwell in it, and that he would appoint a good angel for a guard, and make them all serve him, and consider the wonderful things of his law: may he drive from them all the power of the enemy, deliver them from all fear and disturbance, and preserve them in health in this house. Who with the Father and the Holy Ghost liveth and reigneth God world without end. *R. Amen.*

Let us pray. *Exaudi, as p. ccx.*

*Then is said the Confiteor. And the Priest having said: Misereatur, &c. and Indulgentiam: he goes on thus:*

*Pr.* **I**N the name of the Father, and of the Son, and of the Holy Ghost: may all the power of the Devil be extinguished in thee by the laying on of our hands, and the invocation of all the holy Angels, Archangels, Patriarchs, Prophets, Apostles, Martyrs, Confessors, Virgins, and of all the Saints together. *R. Amen.*

## The UNCTIONS.

*Of the Eyes.*

**B**Y this holy unction, and by his own most great mercy may the Lord pardon thee whatever thou hast offended by thy sight. *R. Amen.*

# XTREME-UNCTION. ccxlii

## *Of the Ears.*

this holy unction, and by his own most great mercy may the Lord pardon thee whatever hast offended by thy hearing. R. *Amen.*

## *Of the Nostrils.*

this holy unction, and by his own great mercy may the Lord pardon thee whatever thou hast ded by thy smell. R. *Amen.*

## *Of the Mouth.*

this holy unction, and by his own great mercy may the Lord pardon thee whatever thou hast ded by thy taste, and by thy words. R. *Amen.*

## *Of the Hands.*

this holy unction, and by his own most great mercy may the Lord pardon thee whatever hast offended by thy feeling. R. *Amen.*

## *Of the Feet.*

this holy unction, and by his own most great mercy may the Lord pardon thee whatever hast offended by thy walking. R. *Amen.*

Lord have mercy on  
R. *Christ* have mer-  
cy on us. V. Lord have  
y on us. Our Father  
ret. V. And lead  
it into temptation.  
ut deliver us from  
V. Save thy servant.  
Who puts his [or her]  
in thee, O my God.  
end him [or her]  
from thy sanctuary.  
and from out of *Sion*  
et him [or her]. V.  
o him [or her] O  
, a tower of strength.  
from the face of the  
OL. II.

V. Kyrie eleison. R.  
*Christe* eleison. V. Kyrie  
eleison. Pater noster.  
V. Et ne nos inducas in  
tentationem. R. Sed li-  
bera nos à malo. V. Sal-  
vum fac servum tuum.  
R. Deus meus, speran-  
tem in te. V. Mitte ei,  
Domine, auxilium de  
sancto. R. Et de *Sion*  
tuere eum. V. Esto ei,  
Domine, turris fortitu-  
dinis. R. A facie inimi-  
ci. V. Nihil proficiat in-  
imicus in eo. R. Et fi-  
lius iniquitatis non ap-

# ccxiv EXTREME-UNCTION.

enemy. *V.* Let not the enemy prevail against him [*or her*]. *R.* Nor the son of iniquity hurt him [*or her*] any more. *V.* O Lord hear my prayer. *R.* And let my cry come unto thee. *V.* May the Lord be with you. *R.* And with thy spirit.

Let us pray. *Domine Deus.*

**O** Lord God, who hast made this declaration by thy Apostle *James*: *Is any one sick amongst you? Let him send for the Priests of the Church, and let them pray over him, anointing with oil in the name of the Lord, and the prayer of faith shall save the sick man, and the Lord will ease him, and if he be in sin, his sins shall be forgiven him:* Cure, we beseech thee, O our Redeemer, by the grace of the Holy Ghost, the disease of this sick person, heal his [*or her*] wounds, and forgive him [*or her*] all his [*or her*] sins: and remove from him [*or her*] all pain of mind and body, and mercifully grant him [*or her*] perfect health both inwardly and outwardly, that being restored by thy mercy, he [*or she*] may return with health to his [*or her*] former employments. Who, with the Father and Holy Ghost, livest and reignest for ever and ever. *R. Amen.*

Let us pray. Look down, *as p. ccix.*

Let us pray. *Domine sancte.*

**O** Holy Lord, almighty Father, eternal God, who by pouring the grace of thy blessing on sick bodies, dost variously by thy mercy preserve what thou dost make: graciously assist, while we call on thy name, that having freed this thy servant from sickness, and restored him [*or her*] to health, thou mayst raise him [*or her*] by thy right

*The* RECOMMENDATION, &c. ccxv

hand, strengthen by thy might, and defend by thy power, and restore him [*or her*] with desired success to thy holy Church. Thro' *Christ* our Lord. R. *Amen.*

\*\*\*\*\*

*The* RECOMMENDATION

Of a SOUL DEPARTING.

**L**ORD have mercy on us. *Christ* have mercy on us. Lord have mercy on us.

**K**Yrie eleison. *Christe* eleison. Kyrie eleison.

Holy *Mary*. Pray for him [*or her*.]

*Sancta Maria*. Ora pro eo [*or eâ*].

All you holy Angels and Archangels. Pray ye.

Omnes sancti Angeli, & Archangeli. Orate pro eo [*or eâ*].

Holy *Abel*. Pray.

*Sancte Abel*. Ora.

All you choir of the Just. Pray.

Omnis chorus Justorum. Orate.

Holy *Abraham*. Pray.

*Sancte Abraham*. Ora.

Saint *John* the Baptist. Pray.

*Sancte Joannes Baptista*. Ora.

All you holy Patriarchs and Prophets. Pray ye.

Omnes SS. Patriarchæ & Prophetæ. Orate.

St. *Peter*. Pray.

*Sancte Petre*. Ora.

St. *Paul*. Pray.

*Sancte Paule*. Ora.

St. *Andrew*. Pray.

*Sancte Andrea*. Ora.

St. *John*. Pray.

*Sancte Joannes*. Ora.

All you holy Apostles and Evangelists. Pray ye.

Omnes sancti Apostoli & Evangelistæ. Orate pro eo [*or eâ*].

All you holy Disciples of the Lord. Pray ye.

Omnis sancti Discipuli Domini. Orate.

All you holy Innocents. Pray ye.

Omnes sancti Innocentes. Orate.

St. *Stephen*. Pray.

*Sancte Stephane*. Ora.

ccxvi      *The* RECOMMENDATIO

|                                    |                           |
|------------------------------------|---------------------------|
| St. <i>Lawrence</i> . Pray.        | Sancte <i>Laurenti</i>    |
| All you holy Martyrs.              | Omnes sancti              |
| Pray ye.                           | tyres. Orate.             |
| St. <i>Sylvester</i> . Pray.       | Sancte <i>Silvester</i> . |
| St. <i>Gregory</i> . Pray.         | Sancte <i>Gregori</i> .   |
| St. <i>Augustin</i> . Pray.        | Sancte <i>Augustine</i> . |
| All you holy Bishops               | Omnes sancti P            |
| and Confessors. Pray ye.           | ces & Confessores. (      |
| St. <i>Benedict</i> . Pray.        | Sancte <i>Benedicte</i>   |
| St. <i>Francis</i> . Pray.         | Sancte <i>Francisce</i> . |
| All you holy Monks                 | Omnes sancti M            |
| and Hermits. Pray ye.              | chi & Eremitæ. (          |
| St. <i>Mary Magadalen</i> .        | Sancta <i>Maria</i>       |
| Pray.                              | dalene. Ora.              |
| St. <i>Lucy</i> . Pray.            | Sancta <i>Lucia</i> . (   |
| All you holy Virgins               | Omnes sanctæ              |
| and Widows. Pray ye.               | gines & Viduæ. C          |
| All you men and wo-                | Omnes sancti & I          |
| men saints of God : In-            | dei : Intercedite         |
| tercede for him [ <i>or her</i> ]. | [ <i>or eâ</i> ].         |
| Be merciful. R. Spare              | Propitius esto.           |
| him [ <i>or her</i> ] O Lord.      | Parce ei, Domine          |
| Be merciful. R. De-                | Propitius esto. I         |
| liver him [ <i>or her</i> ] O      | bera eum, [ <i>or eam</i> |
| Lord.                              | mine.                     |
| Be merciful. R. De-                | Propitius esto. I         |
| liver.                             | bera.                     |
| From thy wrath. De-                | Ab irâ tuâ. Lil           |
| liver.                             |                           |
| From danger of death.              | A periculo n              |
| Deliver.                           | Libera.                   |
| From an evil death.                | A malâ morte              |
| Deliver.                           | bera.                     |
| From the pains of hell.            | A pænis inferni           |
| Deliver.                           | bera.                     |
| From all evil. De-                 | Ab omni malo.             |
| liver.                             | bera.                     |
| From the power of                  | A potestate Di            |
| the Devil. Deliver.                | Libera.                   |

# Of a SOUL DEPARTING. cccxvii

By thy birth. Deliver. Per nativitatem tuam. Libera.

By thy cross and passion. Deliver. Per crucem & passionem tuam. Libera.

By thy death and burial. Deliver. Per mortem & sepulturam tuam. Libera.

By thy glorious resurrection. Deliver. Per gloriosam resurrectionem tuam. Libera.

By thy wonderful ascension. Deliver. Per admirabilem ascensionem tuam. Libera.

By the grace of the Holy Ghost the comforter. Deliver. Per gratiam Spiritus Sancti Paracliti. Libera.

In the day of judgment. Deliver. In die iudicii. Libera.

We sinners. R. Beseech thee to hear us. Peccatores. R. Te rogamus, audi nos.

That thou spare him [or her]. We beseech. Ut ei parcas: Te rogamus, audi nos.

Lord have mercy on us. Kyrie eleison.

Christ have mercy on us. Christe eleison.

Lord have mercy on us. Kyrie eleison.

PRAYER. *Proficiscere.*

**D**Epart, Christian soul, out of this world, in the name of God the Father almighty, who created thee: in the name of *Jesus Christ* the Son of the living God, who suffered for thee: in the name of the Holy Ghost, who sanctified thee: in the name of the *Angels, Archangels, Thrones, and Dominations, Cherubim and Seraphim*: in the name of the *Patriarchs and Prophets*, of the holy *Apostles and Evangelists*, of the holy *Martyrs and Confessors*, of the holy *Monks and Hermits*, of the holy *Virgins*, and of all the Saints of God, let thy place be this day in peace, and thy abode in holy *Sion*. Thro' the same *Christ* our Lord. R. *Amen.*



## ccxviii    *The* RECOMMENDATION

PRAYER.    *Deus misericors.*

**O** God of mercy ! O God of goodness ! O God, who according to the multitude of thy mercies forgiveſt the ſins of ſuch as repent, and graciously remitteſt the guilt of their paſt offences ; mercifully look down on this thy ſervant *N.* and grant him [*or her*] a full diſcharge from all his [*or her*] ſins, who moſt earneſtly begs it of thee. Renew, O moſt merciful Father, whatever is corrupt in him, [*or her*] through human frailty, or by the deceit of the Devil ; and being united to the body of thy Church, make him [*or her*] one of thy redeemed. Take pity, O Lord, on his [*or her*] ſighs, take pity on his [*or her*] tears, and admit him [*or her*] to the ſacrament of thy reconciliation, who hath no hopes, but in thee. Thro' *Chriſt* our Lord.    *R. Amen.*

PRAYER.    *Commendo te.*

**I** Recommend thee, dear brother, [*or ſiſter*] to almighty God, and leave thee to his mercy, whoſe creature thou art ; that having paid the common debt, by ſurrendering thy ſoul, thou may'ſt return to thy Maker, who formed thee out of the earth. May therefore the noble company of *Angels* meet thy ſoul at it's departure ; may the court of the *Apoſtles* come to thee ; may the triumphant army of glorious *Martyrs* meet thee ; may the crowd of *Confessors* with lilies in their hands encompaſs thee ; may the joyful choir of *Virgins* receive thee ; and may a happy reſt be thy portion in the company of the *Patriarchs* : may *Chriſt Jeſus* appear to thee with a mild and cheerful countenance, and give thee place among thoſe, who are to be in his preſence for ever. May thou be a ſtranger to the horrors of darkneſs, to the gnawing of teeth in flames, and to excruciating torments. May ugly *Satan* with his attendants fly from thee : may he tremble at thy arrival accompanied with Angels, and fly to hide himſelf in the dreadful chaos of eternal night. Let God ariſe, and his enemies be put to flight : and may all who

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hate him, fly before his face. Let them vanish like smoke; as wax is melted by the fire, so let sinners perish at the sight of God: and let the righteous feast and rejoice in the presence of God. May therefore all the legions of hell be confounded and put to shame, and none of the ministers of *Satan* presume to stop thee in thy journey. May *Christ*, who was crucified for thee, deliver thee from torments. May *Christ*, who vouchsafed to die for thee, deliver thee from eternal death. May *Christ*, the Son of the living God, place thee in the ever-verdant meadows of paradise; and may that true Shepherd ever reckon thee among his sheep. May he absolve thee from all thy sins, and place thee on his right hand, together with his elect. May thou see thy Redeemer face to face; and, being always in his presence, see the truth which is revealed to the eyes of the blessed. Being thus placed among the blessed, may'st thou for ever enjoy the sweetness of divine contemplation. R. *Amen*.

PRAYER. *Suscipe.*

**R**ecieve thy servant, O Lord, into the place of salvation, which he [or she] hopes from thy mercy. R. *Amen*.

Deliver, O Lord, the soul of thy servant from all danger of hell, and from all pain and tribulation. R. *Amen*.

Deliver, O Lord, the soul of thy servant, as thou deliveredst *Enoch* and *Elias* from the common death of the world. R. *Amen*.

Deliver, O Lord, the soul of thy servant, as thou deliveredst *Noah* from the flood. R. *Amen*.

Deliver, O Lord, the soul of thy servant, as thou deliveredst *Abraham* from the midst of the *Chaldeans*. R. *Amen*.

Deliver, O Lord, the soul of thy servant, as thou deliveredst *Job* from all his afflictions. R. *Amen*.

Deliver, O Lord, the soul of thy servant, as thou

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deliveredst *Isaac* from being sacrificed by his father *Abraham*. R. *Amen*.

Deliver, O Lord, the soul of thy servant, as thou deliveredst *Lot* from *Sodom* and the flames of fire. R. *Amen*.

Deliver, O Lord, the soul of thy servant, as thou deliveredst *Moses* from the hands of *Pharaoh* King of *Egypt*. R. *Amen*.

Deliver, O Lord, the soul of thy servant, as thou deliveredst *Daniel* from the lion's den. R. *Amen*.

Deliver, O Lord, the soul of thy servant, as thou deliveredst the three children from the fiery furnace, and from the hands of an unmerciful King. R. *Amen*.

Deliver, O Lord, the soul of thy servant, as thou deliveredst *Susannah* from her false accusers. R. *Amen*.

Deliver, O Lord, the soul of thy servant, as thou deliveredst *David* from the hands of King *Saul* and *Goliath*. R. *Amen*.

Deliver, O Lord, the soul of thy servant, as thou deliveredst *Peter* and *Paul* out of prison. R. *Amen*.

And as thou deliveredst that blessed Virgin and Martyr *Thecla* from most cruel torments; so vouchsafe to deliver the soul of this thy servant, and bring it to the participation of thy heavenly joys. R. *Amen*.

Let us pray. *Commendamus*.

**W**E recommend to thee, O Lord, the soul of this thy servant *N.* and beseech thee, O Lord *Jesus Christ* Redeemer of the world, that as in mercy to him [*or her*] thou becamest man; so now thou wouldst vouchsafe to admit him [*or her*] into the number of the blessed. Remember, O Lord, he [*or she*] is thy creature, not made by strange Gods, but by thee, the only true and living God: for there is no other God but thee; none that can work thy wonders. May his [*or her*] soul find comfort in thy sight; and remember not his [*or her*] former sins, nor any of those excesses, which

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he [or she] hath fallen into, through the violence of passion and corruption. For although he [or she] hath sinned, yet he [or she] hath still retained a true faith in thee, the Father, Son, and Holy Ghost; he [or she] hath had a zeal for thy honour, and faithfully adored thee his [or her] God, and the creator of all things.

Let us pray. *Delicta.*

**R**emember not, O Lord, we beseech thee, the sins and ignorances of his [or her] youth; but according to thy great mercy be mindful of him [or her] in thy resplendent glory. Let the heavens be opened to him [or her] and the Angels congratulate him [or her]. Receive, O Lord, thy servant into thy kingdom. May the Archangel St. *Michael*, the chief of the Heavenly Host, conduct him [or her]. May the holy Angels of God meet him, [or her] and bring him [or her] to the city of the heavenly *Jerusalem*. May blessed *Peter*, the Apostle, to whom were given the keys of the kingdom of heaven, receive him [or her]. May holy *Paul*, the Apostle, who was a vessel of election, help him [or her]. May holy *John*, the beloved Disciple, to whom were revealed the secrets of heaven, intercede for him [or her]. May all the holy Apostles, to whom was given the power of binding and loosing, pray for him [or her]: May all the blessed and chosen servants of God, who in this world have suffered torments for the name of *Christ*, become his [or her] advocates; that being delivered from this body of corruption, he [or she] may be admitted into the kingdom of heaven, thro' the assistance and merits of our Lord *Jesus Christ*, who liveth and reigneth with the Father and the Holy Ghost world without end. *R. Amen.*

*When the sick person seems to be just going to expire, the Creed is said aloud by those that are present, and the Priest frequently sprinkling with holy water, says:*

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*V.* Deliver, O God, his [*or her*] soul from the sword. *R.* And rescue it from the paw of the dog. *V.* Deliver him [*or her*] from the jaw of the lion. *R.* And rescue him [*or her*] in his [*or her*] distress from the horns of the unicorn. *V.* Look down upon his [*or her*] soul, and deliver it. *R.* Rescue him [*or her*] to the confusion of our enemies. *V.* Grant him [*or her*] light in the evening, by which life may never fail. *R.* And let everlasting glory follow his [*or her*] happy death. *V.* *Mary*, mother of grace, mother of mercy. *R.* Protect him [*or her*] from the enemy, and receive him [*or her*] at the hour of death.

*Then the Priest taking the cross in his hand, says:*

*V.* Behold the cross of the Lord; you his enemies be put to flight. *R.* The lion of the tribe of *Juda* hath conquered, who is the offspring of *David*.

*Then he gives the sick person the crucifix to kiss.*

*V.* We adore thee, O *Christ*, and we bless thee. *R.* Because by thy holy cross thou hast redeemed

*V.* Erue à frameâ, Deus, animam ejus. *R.* Et de manu canis libera eam. *V.* De ore leonis libera eum, Domine. *R.* Et de cornibus unicornium humilitatem ejus. *V.* Intende animæ ejus, & libera eam. *R.* Et propter inimicos nostros eripe eum. *V.* Largire clarum vespere, quo vita nunquam decadat. *R.* Sed præmium mortis sacræ perennis instet gloria. *V.* *Maria*, mater gratiæ, mater misericordiæ. *R.* Eum ab hoste protege, & horâ mortis suscipe.

*V.* Ecce crucem Domini; fugite partes adversæ. *R.* Vicit leo de tribe *Juda*, radix *David*.

*V.* Adoramus te *Christe*, & benedicimus tibi. *R.* Quia per sanctam crucem tuam redemisti

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world. *V.* Into thy mundum. *V.* In manus  
nds, O Lord, I com- tuas, Domine, commen-  
end my spirit. *R.* do spiritum meum. *R.*  
thou hast redeemed us, Redemisti nos, Domine,  
Lord God of truth. Deus veritatis.

*Then is said the Creed again; and then:*

Lord have mercy on Kyrie eleison. *Christe*  
*Christ* have mercy eleison. Kyrie eleison.  
us. Lord have mer-  
on us.

Our Father.

*V.* And lead us not *V.* Et ne nos inducas  
to temptation. *R.* But in tentationem. *R.* Sed  
deliver us from evil. libera nos à malo.

Let us pray. *Domine Jesu.*

**O**R D *Jesus Christ*, by thy agony, and most  
holy prayer for us on mount *Olivet*, when  
thy sweat became like drops of blood falling down  
on the ground, we beseech thee that thou wouldst  
vouchsafe to offer and shew to God the Father al-  
mighty thy bloody sweat, which thou pouredst forth  
most plentifully for us, in thy excess of fear and an-  
guish, in opposition to the multitude of the sins of  
this thy servant our brother, [*or sister*] and deliver  
him, [*or her*] at the hour of death, from all the dis-  
tress, which he [*or she*] feareth he [*or she*] hath de-  
served for his [*or her*] sins. Who with the same  
Father and Holy Ghost livest and reignest for ever  
and ever. *R. Amen.*

Let us pray. *Domine Jesu.*

**O**R D *Jesus Christ*, who didst vouchsafe to die  
for us on a cross, we beseech thee, that thou  
wouldst vouchsafe to offer and shew to God the Fa-  
ther almighty all the bitterness of thy sufferings and  
pains, which thou didst endure for us miserable  
sinners on the cross, and particularly when thy most  
holy soul departed from thy most holy body, in be-  
half of the soul of this thy servant, our brother, [*or*

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sister] and deliver him [or her] at the hour of death from all pains and sufferings, which he [or she] is apprehensive of having deserved for his [or her] sins. Who with the same Father, &c. R. *Amen.*

Let us pray. *Domine Jesu.*

**L**ORD *Jesus Christ*, who hast said by the mouth of thy Prophet: *I have loved thee with an eternal love, therefore pitying thee, have I drawn thee to me:* we beseech thee, that thou wouldst offer and shew to God the Father almighty that same charity of thine, that drew thee down from heaven to undergo the bitterness of thy sufferings, in behalf of the soul of thy servant our brother [or sister] *N.* and deliver him [or her] from all the sufferings and pains, which he [or she] is apprehensive of having deserved for his [or her] sins: and save his [or her] soul in eternal glory at this hour of it's departure. And thou most merciful Lord *Jesus Christ*, who hast redeemed us by thy most precious blood, take pity on the soul of this thy servant, and vouchsafe to bring him [or her] to the ever-flowering and pleasing meads of paradise, that he [or she] may live to thee by an invisible love, so as never to be separated from thee and thy elect. Who together with the same Father and the Holy Ghost livest and reignest in perfect unity for ever and ever. R. *Amen.*

Let us pray. *O suavissime.*

**O** Most sweet Lord *Jesus Christ*, by that love, which made thee the most worthy, most innocent, and most tender Son of the Father's love, become man for us, to be wounded and die for the salvation of mankind: pardon thy servant, our brother [or sister] *N.* every thing he [or she] hath offended in by thought, word, and deed, by his [or her] affections, motions, powers, and senses of soul and body; and for the true remission of his [or her] sins, most sacred Lord *Jesus*, grant him [or her] the

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spiritual light of thy most ardent charity, by which thou didst wash away the sins of the whole world ; and to make up for all his [*or her*] neglects, add the merits of thy most sacred passion ; and apply to him [*or her*] the fruit of all the good works of thy elect, who have been well pleasing to thee. R. *Amen.*

Let us pray. *O gloriosissime.*

**O** Most glorious Lord *Jesus Christ*, in union of that ardent love, which forced thee to become man, and die in anguish of mind on the cross, we appeal to thy sweet charity, that thou wouldst pardon thy servant our brother [*or sister*] all the sins he [*or she*] hath any way committed, and by the great merits of thy passion, supply his [*or her*] omissions, and let him [*or her*] experience the superabundant multitude of thy mercies, and dispose of him [*or her*] in a manner pleasing to thee, and advantageous to him [*or her*] : fill him [*or her*] with sweet patience, and true repentance ; and grant him [*or her*] an entire pardon. Fill him [*or her*] with a right faith, a firm hope, and ardent charity, and with pious and holy dispositions ; that his [*or her*] soul may joyfully expire in thy sweet embraces and kisses of peace, O most merciful *Jesus*, to know, praise and enjoy thy eternal glory for ever. R. *Amen.*

Let us pray. *Sacratissime.*

**O** Most sacred Lord *Jesus Christ*, we recommend to thy infinite mercy the soul of this thy servant our brother [*or sister*] *N.* according to the greatness of that love, with which thy most holy soul recommended itself to thy glorious Father on the cross : humbly beseeching thee by that ineffable charity, with which thy divine Father received thy most holy soul, that thou wouldst receive the soul of this thy servant with the same most ardent love. Come, most sweet Lord *Jesus Christ*, redeemer of



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souls, we beseech thee by that lamentable voice, by which, going to die for us in thy human nature, and spent with the labour and pains of thy sufferings, thou criedst out, thou wast abandoned by thy Father: keep not, O sweet *Jesus*, thy merciful help from thy servant, in this hour of affliction, when now weak and spent he [or she] cannot call on thee: but by the triumph of thy holy cross, and thy saving death, entertain thoughts of peace, mercy and comfort, and not of affliction: and deliver him [or her] from all distress: and according to thy accustomed goodness, O good *Jesus* and sweet Father, deliver him [or her] from the torments due to his [or her] sins, and bring him [or her] with joy to eternal rest. R. *Amen.*

Let us pray. *O intemerata.*

**O** Spotless and ever blessed Virgin *Mary*, who art a help in anguish and distress, mercifully come to the assistance of this our brother [or sister], and, in the name of *Jesus Christ* thy Son our Lord, put to flight all his [or her] enemies, and protect him [or her] from the power of the hellish dragon, and from the dreadful sight of him, and from the snares of all the evil spirits; and rescue him [or her] from all distress: to the end that he [or she] may, together with thee and all the blessed spirits, sing forth praises to our Lord God in heaven. R. *Amen.*

Let us pray. *Sancte Michael.*

**H**OLY *Michael* the Archangel, assist this soul before the tribunal of the supreme judge. O invincible warrior, come to the aid of the soul of this our brother [or sister] in his [or her] last moments, and defend him from the hellish dragon, and from the sight and snares of the evil spirits. Moreover we beseech thee, that thou wouldst mercifully receive at the last gasp his [or her] soul, and take it into thy bosom, and carry it to a place of refresh-

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, light, and peace with our Lord *Iesus Christ*, liveth and reigneth with the Father and Holy Spirit one God world without end. R. *Amen*.

*When the soul is departed, is said:*

come to his [or her]  
ance, you saints of  
; meet him [or her]  
angels of the Lord:  
receive his [or her]  
\* And to present it  
e Most High. V.  
*Christ*, who called  
receive thee, and  
the angels lead thee  
the bosom of *Abra-*  
: \* To receive, &c.  
ternal rest grant him  
er], O Lord. R.  
may a perpetual  
shine upon him [or  
\* And to present,

Subvenite sancti Dei,  
occurrite illi angeli Do-  
mini: \* Suscipientes ani-  
mam ejus: \* Offerentes  
in conspectu Altissimi.  
V. Suscipiat te *Christus*,  
qui vocavit te, & in sin-  
um *Abrahæ* angeli de-  
ducant te. \* Suscipientes,  
&c. V. Requiem æter-  
nam dona ei, Domine.  
R. Et lux perpetua lu-  
ceat ei. \* Offerentes,  
&c.

ord have mercy on  
*Christ* have mercy  
n. Lord have mercy  
s. Our Father. In  
et. V. And lead us  
nto temptation. R.  
deliver us from evil.  
Eternal rest give to  
[or her] O Lord. R.  
let a perpetual light  
e upon him [or her].  
rom the gates of  
R. Deliver his [or  
soul, O Lord. V.  
he [or she] rest in

Kyrie eleison. *Christe*  
eleison. Kyrie eleison.  
Pater noster. In Secret.  
V. Et ne nos inducas in  
tentationem. R. Sed li-  
bera nos à malo. V. Re-  
quiem æternam dona ei,  
Domine. R. Et lux per-  
petua luceat ei. V. A-  
portâ inferi. R. Erue,  
Domine, animam ejus.  
V. Requiescat in pace.  
R. Amen. V. Domine,  
exaudirationem meam.  
R. Et clamor meus ad



V E S P E R S.

**I** Will please the Lord in the land  
e living.

*Ant.* **P**lacebo Domi-  
no in regione  
vivorum.

*Pf.* 114.  
I have loved *the Lord*,  
because he will hear  
the voice of my peti-

**D**ilexi, quoniam ex-  
audiet Dominus\*  
vocem orationis meæ.

because he hath in-  
clined his ear to me : \*  
before will I call on  
during my days.

Quia inclinavit aurem  
suam mihi : \* & in diebus  
meis invocabo.

the pangs of death  
surrounded me : \*  
the dangers of hell have  
drawn me out.

Circumdederunt me  
dolores mortis : \* & peri-  
cula inferni invenerunt  
me.

I found distress and  
: \* and I called on  
the name of the Lord :

Tribulationem & do-  
lorem inveni : \* & nomen  
Domini invocabo.

Lord deliver my  
: \* the Lord is merci-  
ful and righteous, and  
God taketh compas-

O Domine, libera a-  
nimam meam : \* miseri-  
cor Dominus, & justus,  
& Deus noster miseretur,

the Lord taketh care  
of the little ones : \* I was  
brought low, and he de-  
livered me.

Custodiens parvulos  
Dominus : \* humiliatus  
sum, & liberavit me.

Turn *therefore*, my  
soul to thy rest : \* for  
the Lord hath been good  
unto me :

Convertere anima mea  
in requiem tuam : \* quia  
Dominus benefecit tibi.

For he hath snatched  
my soul from death ; \* my  
eyes from tears, and my  
feet from falling.

Quia eripuit animam  
meam de morte : \* oculos  
meos à lacrymis, pe-  
des meos à lapsu.

ccxxx      *The OFFICE Vespers.*

*Therefore* will I please the Lord, \*in the land of the living.      Placebo Domino, \*in regione vivorum.

*At the end of every Psalm, is said :*

Eternal rest\*grant to them, O Lord.

And may a perpetual light\*shine upon them.

*Anth.* I will please.

*Anth.* Alas, O Lord ! my sojourning is prolonged !

Requiem æternum\* dona eis, Domine.

Et lux perpetua \* luceat eis.

*Ant.* Placebo.

*Ant.* Hei mihi, Domine, quia incolatus meus prolongatus est !

*Pf.* cxix.

**I** Cried out to the Lord in my distress, \* and he graciously heard me.

O Lord, deliver my soul from wicked lips, \* and from a deceitful tongue.

What will be done to thee, or what will be brought on thee, \* for a deceitful tongue. <sup>b</sup>

The sharpened arrows of the mighty one, \* with destructive burning coals

Alas ! that my sojourning is prolonged : I have dwelt with the inhabitants of *Cedar* : \* long hath my soul sojourned.

I was peaceable with those who hated peace : \*when I spoke to them,

**A** D Dominum, cum tribularer, clavi : \* & exaudivit me.

Domine, libera animam meam à labiis iniquis, \* & à linguâ dolosâ.

Quid detur tibi, aut quid apponetur tibi \* ad linguam dolosam ?

Sagittæ potentis acutæ, \* cum carbonibus desolatoriis.

Heu mihi, quia incolatus meus prolongatus est : habitavi cum habitantibus *Cedar* : \* multum incola fuit anima mea.

Cum his qui oderunt pacem, eram pacificus : \* cum loquebar illis, ex-

<sup>b</sup> Or. *What profit or advantage will accrue to a deceitful, calumniating tongue ?*

*Vespers. Of the D E A D.* ccxxxi

they fell on me without a cause. pugnabant me gratis.

*Antb.* Alas ! O Lord.

*Ant.* Hei mihi ! Domine,

*Anth.* The Lord preserveth thee from all harm : may the Lord still preserve thy life.

*Ant.* Dominus custodit te ab omni malo : custodiat animam tuam Dominus.

*Pf.* cxx.

**I** Lifted up my eyes towards the mountains : \* from whence aid will come to me.

**L** Evavi oculos meos in montes : \* unde veniet auxilium mihi.

My aid is from the Lord, \* who made both heaven and earth.

Auxilium meum à Domino, \* qui fecit cœlum & terram.

May he not permit thy foot to slip : \* neither may he slumber, who is thy guardian.

Non det in commotionem pedem tuum : \* neque dormitet, qui custodit te.

Lo, he will neither sleep nor slumber, \* who is *Israel's* guardian.

Ecce, non dormitabit, neque dormiet, \* qui custodit *Israel*.

Thy guardian is the Lord, the Lord is thy protector, \* *he is* at thy right hand.

Dominus custodit te, Dominus protectio tua, \* super manum dexteram tuam.

The sun shall not burn thee by day : \* nor the moon by night.

Per diem sol non uret te : \* nequa luna per noctem.

The Lord preserveth thee from all harm : \* may the Lord preserve thy life.

Dominus custodit te ab omni malo : \* custodiat animam tuam Dominus.

May the Lord preserve thy coming in, and going out : \* now and for ever more.

Dominus custodiat introitum tuum, & exitum tuum : \* ex hoc nunc & usque in sæculum.

ccxxxii      The OFFICE      *Vespers.*

*Anth.* The Lord pre-  
serveth thee.

*Anth.* If thou shouldst  
observe iniquities, O  
Lord; Lord, who shall  
stand it.

*Ant.* Dominus custo-  
dit te.

*Ant.* Si iniquitates ob-  
servaveris, Domine: Do-  
mine, quis sustinebit.

*Pf.* cxxix.

**F**ROM the deep I  
cried out to thee,  
O Lord: \* Lord, hear my  
voice.

Let thine ears be at-  
tentive \* to the voice of  
my petition.

If thou shouldst ob-  
serve iniquities, O Lord: \*  
Lord, who shall stand it?

For with thee is propi-  
tiation: \* And because  
of thy law I have waited  
for thee, O Lord.

My soul hath relied  
on his word: \* My soul  
hath hoped in the Lord.

From the morning  
watch even until night: \*  
Let *Israel* hope in the  
Lord.

For with the Lord  
there is mercy: \* And  
with him there is a plen-  
tiful redemption.

And he himself shall  
redeem *Israel* \* from all  
it's iniquities.

*Anth.* If thou shouldst  
observe iniquity.

*Anth.* Slight not, O  
Lord, the work of thy  
own hands.

**D**E profundis clama-  
vi ad te, Domine: \*  
Domine, exaudi vocem  
meam.

Fiant aures tuæ inten-  
dentes, \* in vocem depre-  
cationis meæ.

Si iniquitates obser-  
vaveris, Domine: \* Do-  
mine, quis sustinebit?

Quia apud te propiti-  
atio est: \* Et propter le-  
gem tuam sustinui te,  
Domine.

Sustinuit anima mea  
in verbo ejus: \* Speravit  
anima mea in Domino.

A custodiâ matutinâ  
usque ad noctem: \* Spe-  
ret *Israel* in Domino.

Quia apud Dominum  
misericordia: \* Et copi-  
osa apud eum redemp-  
tio.

Et ipse redimet *Israel*,  
\* ex omnibus iniquitati-  
bus ejus.

*Ant.* Si iniquitates ob-  
servaveris.

*Ant.* Opera manuum  
tuarum, Domine, ne des-  
picias.

**I** Will praise thee, O Lord, with my whole heart: \*for that thou hast heard the words of my mouth.

In the presence of the angels will I sing to thee: \*I will adore thee in thy holy temple, and praise thy name;

• Because of thy mercy, and because of thy truth<sup>1</sup>: \*for thou hast shewn the greatness of thy holy name above all others.

• In whatever day I call on thee, hear thou me: \*thou wilt greatly add strength to my soul.

Let all the kings of the earth praise thee, O Lord: \*for they have heard all the words of thy mouth.

And let them sing the ways of the Lord: \*for great is the glory of the Lord.

For the Lord is on high, and seeth the things below: \*and the high things he knoweth at a distance *from him* \*.

**C**onfitebor tibi, Domine, in toto corde meo: \*quoniam audisti verba oris mei.

In conspectu angelorum psallam tibi: \*adorabo ad templum sanctum tuum, & confitebor nomini tuo.

Super misericordiâ tuâ & veritate tuâ: \*quoniam magnificasti super omne nomen sanctum tuum.

In quâcunque die invocaverote me, exaudi me: \*multiplicabis in animâ meâ virtutem.

Confiteantur tibi, Domine, omnes reges terræ: quoniam audierunt omnia verba oris tui.

Et cantent in viis Domine: \*quoniam magna est gloria Domini.

Quoniam excelsus Dominus, & humilia respicit: \* & alta à longè cognoscit.

<sup>1</sup> Expl. *Because thou hast fulfilled thy promise.*

\* Expl. *Even the highest things are still at an immense distance from him.*



If I walk in the midst of distress, thou wilt preserve my life: \*for thou hast stretched forth thy hand against the wrath of my enemies, and thy right hand hath saved me.

The Lord will avenge my cause: \*O Lord, thy mercy is for ever: slight not the work of thy own hands.

*Antb.* Slight not.

*V.* I heard a voice from heaven, saying to me. *R.* Blessed are the dead, who die in the Lord.

Si ambulavero in medio tribulationis, cabis me: \* & super inimicorum meorum tendisti manum tuam saluum me fecit deus tua.

Dominus retribuet mihi: \* Domine, in misericordia tua in seculum opera manuum tuarum ne despicias.

*Ant* Opera mea

*V.* Audivi vocem cœlo dicentem mihi. *Beati* mortui, qui in Domino moriuntur.

### At the MAGNIFICAT.

*Antb.* Whatever my Father giveth me shall come to me: and him that cometh to me, I will not cast out.

*Ant.* Omne quod mihi Pater, ad me veniet & eum, qui venit ad me non ejiciam foras.

*The following prayers, both here and at L are said kneeling.*

Our Father *in Secret.*

*V.* And lead us not into temptation. *R.* But deliver us from evil.

*V.* Et ne nos inducas in tentationem. *R.* Libera nos à malo.

*Pf.* cxlv.

**P**Raise the Lord, O my soul; I will praise the Lord during my life: \* I will sing to

**L**Auda anima Domini, in vivo Dominum in meâ: \* psallam Deo

*Vespers. Of the D E A D.* ccxxxv

my God, whilst I have a being. quamdiu fuero.

Put not your trust in princes : \*nor in the sons of men, who cannot save.

Their breath shall depart, and they shall return to their *mother* earth : \*in that day shall all their devices come to nought.

But blessed is he, whose help is the God of *Jacob*, his hope is in the Lord his God : \*who made heaven, earth, and sea, and all that is in them.

Who keepeth his promise for ever ; doth justice to those, who suffer wrongfully : \*and giveth food to those who hunger.

The Lord releaseth those, who are in fetters : \*the Lord giveth sight unto the blind.

The Lord lifteth those that are crushed *by a fall* : \* the Lord loveth the righteous.

The Lord is the guardian of the stranger : he will protect the orphan and the widow : \*but he will destroy the ways of sinners.

The Lord shall reign

Nolite confidere in principibus : \*in filiis hominum, in quibus non est salus.

Exibit spiritus ejus, & revertetur in terram suam : \*in illâ die peribunt omnes cogitationes eorum.

Beatus, cujus Deus *Jacob* adiutor ejus, spes ejus in Domino Deo ipse : \*qui fecit cœlum & terram, mare, & omnia quæ in eis sunt.

Qui custodit veritatem in sæculum, fecit iudicium injuriæ patientibus : \*dat escam esurientibus.

Dominus solvit compeditos : \*Dominus illuminat cæcos.

Dominus erigit elisos : \*Dominus diligit justos.

Dominus custodit advenas, pupillum & viduam suscipiet : \* & vias peccatorum disperdet.

Regnabit Dominus in

ccxxxvi      *The OFFICE Vespert.*

for ever; he is thy God,      *fœcula, Deus tuus, Sim,*  
*O Sion,\** from one gene-      *\*in generationem & ge-*  
 ration to another.      *nerationem.*

*Instead of the foregoing Psalm, at Lauds is said  
 the Ps. De profundis, p. ccxxxii. Then is said:*

*V.* From the gates of  
 hell. *R.* Deliver their  
 souls, O Lord. *V.* May  
 they rest in peace. *R.*  
*Amen. V.* O Lord, hear  
 my prayer. *R.* And let  
 my cry come unto thee.  
*V.* May the Lord be  
 with you. *R.* And with  
 thy spirit.

*V.* A portâ inferi. *R.*  
*Erue, Domine, animas*  
*eorum. V.* Requiescant  
 in pace. *R. Amen. V.*  
*Domine, exaudi oratio-*  
*nem meam. R. Et ch-*  
*mor meus ad te veniat.*  
*V.* Dominus vobiscum.  
*R. Et cum spiritu tuo.*

Let us pray. *Absolve.*

**A**bsolve, we beseech thee, O Lord, the soul of  
 thy servant *N.* that being dead to this world,  
 he [*or she*] may live to thee: and whatever sins  
 he [*or she*] hath committed through human frail-  
 ty, we beseech thee, in thy goodness, mercifully to  
 pardon. Thro'

*This prayer is said on the day of the burial.*

*On an anniversary: Deus indulgentiarum,*  
*p. clxxxi. and so of the other proper prayers ac-*  
*cording to occasion, which you will find after the*  
*Masses for the Dead. After the prayer is said:*

*V.* Eternal rest give to  
 them, O Lord. *R.* And  
 may a perpetual light  
 shine upon them. *V.*  
 May they rest in peace.  
*R. Amen.*

*V.* Requiem æternam  
 dona eis, Domine. *R.*  
*Et lux perpetua luceat*  
*eis. V.* Requiescant in  
 pace. *R. Amen.*

Of the D E A D. ccxxxvii

M A T I N S.

Father. Hail *Mary*. I believe in *secret*.

*The INVITATORY.*

King, to whom  
all things live, \*  
let us adore.

**R** Egem, cui omnia  
vivunt, \* Venite,  
adoremus.

*And it is repeated twice over.*

*Pf. xciv.*

me, let us rejoice  
in the Lord: let  
us to God our Sa-  
luter let us present  
our selves before him to  
sing his praise: and  
joyfully sing psalms

**V** Enite, exultemus  
Domino: jubile-  
mus Deo salutari nostro:  
præoccupemus faciem  
ejus in confessione: &  
in psalmis jubilemus ei.

king, &c. as a-  
bove.

Regem, &c.

the Lord is the  
God, and a great  
above all Gods:  
the Lord will not  
leave his people: and  
his hands are all the  
times of the earth;  
he looketh down on  
the highest mountains.

Quoniam Deus mag-  
nus Dominus, & rex  
magnus super omnes  
Deos: quoniam non re-  
pellet Dominus plebem  
suam, quia in manu ejus  
sunt omnes fines terræ,  
& altitudines montium  
ipse conspicit.

come, let us adore.  
the sea is his, and  
he made it: and his  
hand settled the dry  
land. come, let us adore,  
all prostrate before  
him let us weep in the  
presence of the Lord,  
he made us: for he is  
our Lord our God: and  
L. II.

Venite, adoremus.

Quoniam ipse est  
mare, & ipse fecit illud:  
& aridam fundaverunt  
manus ejus: venite, a-  
doremus, & procidamus  
ante Deum: ploremus  
coram Domino; qui fe-  
cit nos: quia ipse est  
Dominus Deus noster:

ccxxxviii *The OFFICE Matins.*

we are his people, and  
the sheep of his pasture.

The king, &c.

If this day you should  
hear his voice, harden  
not your hearts, as you  
did, when you provoked  
him, the day you tempt-  
ed him in the desert:  
where your fathers  
tempted me, they tried,  
and saw my works.

Come, let us adore.

I was forty years with  
with this race of men,  
and I said: the hearts of  
this people are always  
wandering: and they  
have not known my  
ways: and I swore to  
them in my wrath, that  
they should not enter  
my abode.

The king, &c.

Eternal rest give to  
them, O Lord, and may  
a perpetual light shine  
upon them.

Come, let us adore.

The king, &c.

nos autem populus ejus,  
& oves pascuæ ejus.

Regem, &c.

Hodie si vocem ejus  
audieritis, nolite obdu-  
rare corda vestra, sicut  
in exacerbatione secun-  
dum diem tentationis in  
deserto: ubi tentaverunt  
me patres vestri, proba-  
verunt, & viderunt opera  
mea.

Venite, adoremus.

Quadraginta annis  
proximus fui generationi  
huic, & dixi: semper hi  
errant corde: ipsi vero  
non cognoverunt vias  
meas, quibus juravi in  
irâ meâ, si introibunt in  
requiem meam.

Regem, &c.

Requiem æternam do-  
na eis, Domine, & lux  
perpetua luceat eis.

Venite, adoremus.

Regem, &c.

*This Invitatory is only said on All Souls-day, and  
the Burial-day; on which days the three follow-  
ing Nocturns are said, and the Anthems are  
doubled. At other Times only one Nocturn with  
Lauds are said; in this order: On Mondays  
and Thursdays the first Nocturn: on Tuesdays  
and Fridays the second: on Wednesdays and  
Saturdays the third.*

us. *Of the* D E A D. ccxxxix

I. NOCTURN.

Ab. Direct.

Ant. Dirige.

Pf. v.

And, O Lord, an  
ear to my words;\*  
I unto my cry.

**V**erba mea auribus  
percipe, Domine;  
\*intellige clamorem me-  
um.

attentive to the  
of my prayer,\* O  
ing, my God!

Intende voci orationis  
meæ,\*rex meus,& Deus  
meus!

to thee will I pray:  
u, O Lord, in the  
ng wilt hear my

Quoniam ad te orabo:  
\*Domine, manè exau-  
dies vocem meam.

the morning will I  
before thee, and  
that thou art not a  
that approvest ini-

Manè adstabo tibi, &  
videbo: \* quoniam non  
Deus volens iniquitatem  
tu es.

ther shall the wick-  
e abide near thee:  
unrighteous ones  
n in thy sight.

Neque habitabit juxta  
te malignus:\*neque per-  
manebunt iniqui ante o-  
culos tuos.

ou hatest all who  
iniquity:\*thou wilt  
y all who utter lies.

Odisti omnes qui o-  
perantur iniquitatem: \*  
perdes omnes qui lo-  
quuntur mendacium.

ie Lord will abo-  
e the bloody and  
ful man:\*but I, in  
altitude of thy mer-

Virum sanguinum &  
dolosum abominabitur  
Dominus:\*ego autem in  
multitudine misericordiæ  
tuæ,

ill enter thy house:  
ll adore in thy holy  
e full of awe of

Introibo in domum  
tuam:\*adorabo ad tem-  
plum sanctum tuum in  
timore tuo.

ad me on, O Lord,  
y righteousness:\*  
my way in thy

Domine, deduc me in  
justitiā tuā: \* propter  
inimicos meos dirige in

fight because of my enemies.

For truth is not in their mouth: \*their heart is *all* deceit.

Their throat is a gaping grave, they acted deceitfully with their tongues: \* judge thou them, O God.

Let them fail in their designs: exterminate them for their great and many wickednesses: \*for it is thee, O Lord, they have provoked.

And let all rejoice, who hope in thee: \*they shall for ever leap for joy, and thou shalt dwell among them.

And all, who love thy name, shall glory in thee: \*for thou wilt bless the righteous one.

Lord, as with the shield of thy kind love, \*thou hast covered us.

*Anth.* Direct, O Lord my God, my steps in thy sight.

*Anth.* Return.

*Pf.* vi.

**L**ORD, rebuke me not in thy fury: \* nor chastise me in thy wrath.

Take pity on me, O Lord, for I am weak: \*

conspectu tuo viam meam.

Quoniam non est in ore eorum veritas: \*cor eorum vanum est.

Sepulchrum patens est guttur eorum, linguis suis dolose agebant: \* judica illos, Deus.

Decidant à cogitationibus suis: secundum multitudinem impietatum eorum expelle eos: \* quoniam irritaverunt te, Domine.

Et lætentur omnes qui sperant in te: \*in æternum exultabunt, & habitabis in eis.

Et gloriabuntur in te omnes, qui diligunt nomen tuum: \* quoniam tu benedices iusto

Domine, ut scuto bonæ voluntatis tuæ, \* coronasti nos.

*Ant.* Dirige, Domine Deus meus, in conspectu tuo viam meam.

*Ant.* Convertere.

**D**omine, ne in furore tuo arguas me: \* neque in ira tuâ corripas me.

Miserere mei, Domine, quoniam infirmus sum:

ie, O Lord, for my  
are shaken.      \*fana me, Domine, quo-  
niam conturbata sunt  
ossa mea.

d my soul is great-  
nayed : \*but thou,  
rd, how long ?      Et anima mea turba-  
ta est valdè : \*sed tu, Do-  
mine, usquequò ?

urn, O Lord, and  
my soul : \*save me  
& eripe animam meam :  
mercy's sake.      \*salvum me fac propter  
misericordiam tuam.

in death there is  
who will be mind-  
thee : \*and in hell  
hall praise thee ?      Quoniam non est in  
morte qui memor sit tui :  
\*in inferno autem quis  
confitebitur tibi ?

ave tired myself  
ny groaning, I will  
right wash my bed :  
I water my couch  
ny tears.      Laboravi in gemitu  
meo, lavabo per singulas  
noctes lectum meum : \*  
lacrymis meis stratum  
meum rigabo.

eye is disturbed  
age : \*I am grown  
nidst all my ene-      Turbatus est à furore  
oculus meus : \*inveteravi  
inter omnes inimicos  
meos.

ay from me, all  
ho practise iniqui-  
or the Lord hath  
the voice of my  
ng.      Discedite à me omnes,  
qui operamini iniquita-  
tem : \*quoniam exaudivit  
Dominus vocem fletus  
mei.

e Lord hath graci-  
eard my request : \*  
ord hath admitted  
ayer.      Exaudivit Dominus de  
precationem meam : \*  
Dominus orationem me-  
am suscepit.

all my enemies be  
shame, and great-  
nayed : \*let them  
to flight and shame  
eedily.      Erubescant, & contur-  
bentur vehementer om-  
nes inimici mei : \*con-  
vertantur & erubescant  
valdè velociter.

. Return, O Lord,      *Ant.* Convertere, Do-



and rescue my soul : for  
there is none in death  
will be mindful of thee.

*Anth.* Lest at any  
time.

*Pf.*  
**O** Lord my God, in  
thee have I hoped :  
\* save me from all my  
pursuers and deliver me.

Lest at any time *the*  
*enemy* seize my soul like  
a lion ; \* when there is  
none to rescue me nor  
save me.

O Lord my God, if I  
have done thus : \* if there  
be iniquity in my hands :

If I have rendered evil  
to them that did me  
harm : \* let me deserved-  
ly fall defenceless before  
my enemies.

Let the enemy pursue  
my soul, and seize it ;  
and let him trample out  
my life on the earth ; \*  
and bring down my glory  
to the dust.

Arise *then*, O Lord,  
in thy wrath : \* and shew  
thyself on high in *all* the  
borders of my enemies.

And arise, O Lord  
my God, for the judg-  
ment thou hast appoint-  
ed : \* and the assembly of

mine, & eripe animam  
meam : quoniam non est  
in morte, qui memor sit  
tui.

*Ant.* Ne quando.

*vii.*  
**D**omine Deus meus,  
in te speravi : \* sal-  
vum me fac ex omnibus  
persequentibus me, &  
libera me.

Ne quando rapiat, ut  
leo, animam meam ; \*  
dum non est qui redimat,  
neque qui salvum faciat.

Domine Deus meus,  
si feci istud : \* si est ini-  
quitas in manibus meis :

Si reddidi retribuenti-  
bus mihi mala : \* decidam  
merito ab inimicis meis  
inanis.

Persequatur inimicus  
animam meam, & com-  
prehendat, & conculcet  
in terrâ vitam meam ; \* &  
gloriam meam in pulve-  
rem deducat.

Exurge, Domine, in  
irâ tuâ : \* & exultare in  
finibus inimicorum meo-  
rum.

Et exurge, Domine  
Deus meus, in præcepto  
quod mandasti : \* & syn-  
agoga populorum cir-

*Matins.* Of the D E A D. ccxliii

the nations shall surround thee. cumdabit te.

Wherefore ascend again thy high *tribunal*: \* the Lord judgeth the nations.

Judge me, O Lord, according to my righteousness: \* and according to my innocence.

The wickedness of sinners shall have an end, thou thyself shall guide the righteous one: \* thou, O God, who searchest the hearts and reins.

It is just *I should expect* my help from the Lord, \* who saveth the upright of heart.

God is a just judge, mighty and patient: \* doth he every day exert his wrath?

Unless you change, he will brandish his sword: \* he hath bent his bow, and got it ready.

And in it he hath fitted instruments of death; \* he hath made his arrows of burning fire.

Behold the *wicked one* hath been in labour with injustice: \* he conceived grief, and brought forth iniquity.

He opened a pit, and sunk it: \* and is fallen into the pit he made.

Et propter hanc in altum regredere: \* Dominus judicat populos.

Judica me, Domine, secundum justitiam meam: \* & secundum innocentiam meam super me.

Consumetur nequitia peccatorum, & diriges justum: \* scrutans corda & renes Deus.

Justum adjutorium meum à Domino, \* qui salvos facit rectos corde.

Deus iudex justus, fortis, & patiens: \* numquid irascitur per singulos dies?

Nisi conversi fueritis, gladium suum vibrabit: \* arcum suum tetendit, & paravit illum.

Et in eo paravit vasa mortis: \* sagittas suas ardentibus effecit.

Ecce parturit iniquitatem: \* concepit dolum, & peperit iniquitatem.

Lacum aperuit, & effodit eum: \* & incidit in foveam, quam fecit.

His grievances shall  
fall back on his own  
head : \* and his wicked-  
ness come down on his  
own crown

I will praise the Lord  
for his justice : \* and will  
sing to the name of the  
Lord the most high.

*Anth.* Left at any time  
the enemy seize my soul  
like a lion, when there  
is none to rescue me, or  
save me.

*V.* From the gates of  
hell. *R.* Deliver their  
souls, O Lord.

Convertetur dolor e-  
jus in caput ejus : \* & in  
verticem ipsius iniquitas  
ejus descendet.

Confitebor Domino  
secundum justitiam ejus :  
\* & psallam nomini Do-  
mini altissimi.

*Ant.* Ne quando ra-  
piat, ut leo, animam me-  
am, dum non est qui re-  
dimat, neque qui saluum  
faciat

*V.* A portâ inferi. *R.*  
Erue, Domine, animas  
eorum.

Our Father. *All in Secret.*

### I. LESSON.

**S**Pare me, O Lord, for my days are nothing.  
What is man, that thou magnifiest him? Or  
why dost thou set thy heart upon him? Thou vi-  
sitest him early in the morning, and thou suddenly  
triest him. How long wilt thou not spare me, nor  
let me alone to swallow down my spittle? I have  
sinned, what shall I do for thee, O thou guardian  
of men? Why hast thou set me opposite to thee,  
and why am I become burthensome to myself?  
Why dost thou not remove my sin, and why dost  
thou not take away my iniquity? Behold I shall  
now sleep in the dust: and if thou seekest me in the  
morning, I shall not be.

*R.* I believe my Re-  
deemer liveth: and at  
the last day I shall rise  
again from the earth : \*  
And I shall see God my  
Saviour in my own flesh.  
*V.* Whom I myself shall

*R.* Credo quod Re-  
demptor meus vivit: &  
in novissimo die de terrâ  
surrecturus sum : \* Et in  
carne meâ videbo Deum  
Salvatorem meum. *V.*  
Quem visurus sum ego

*Matins. Of the DEAD. ccxlv*

see, and not another, ipse, & non alius, &  
and my eyes shall behold oculi mei conspēcturi  
him. \* And I shall see, sunt. \* Et in carne, &c.  
&c. to V. to V.

II. LESSON. *Job. x.*

**M**Y soul is weary of life, I will let go my speech  
against myself; I will speak in the bitterness  
of my soul. I will say to God: Do not thou con-  
demn me: tell me why thou judgest me thus? Dost  
thou think it right to calumniate me and oppress me,  
the work of thy own hands, and help the designs of  
the wicked ones? Are thy eyes of flesh? Or wilt  
thou see as man seeth? Are thy days as the days of  
man, and are thy years as the times of man, that  
thou shouldst enquire after my iniquity, and search  
after my sin? And shouldst know that I have done  
no wicked thing, whereas no one can deliver out  
of thy hand.

*R.* Thou, who didst  
raise *Lazarus* from the  
grave; when he stunk: \*  
Do thou, O Lord,  
grant them rest, and a  
place of pardon. *V.*  
Thou, who art to come  
judge the living and the  
dead and the world by  
fire. \* Do thou, O Lord,  
&c. to *V.*

*R.* Qui *Lazarum* re-  
suscitasti à monumento  
fœtidum: \* Tu eis, Do-  
mine, dona requiem, &  
locum indulgentiæ. *V.*  
Qui venturus es judicare  
vivos & mortuos, & sæ-  
culum per ignem. \* Tu  
eis, Domine, &c. to *V.*

III. LESSON. *Job. x.*

**T**HY hands made me, and fashioned me whol-  
ly round about, and dost thou thus suddenly  
cast me down headlong? Remember, I beseech thee,  
that thou madest me like clay, and thou wilt reduce  
me to dust again. Didst thou not milk me as milk,  
and curdle me like cheese? Thou didst clothe me  
with skin and flesh: thou didst put me together with  
bones and sinews. Thou didst give me life and mer-  
cy, and thy care of me preserved my breath.

R. Lord, when thou shalt come to judge the world, where shall I hide myself from thy angry countenance? \* For I have sinned very much in my life. V. I tremble at what I have done, and blush before thee: when thou shalt come to judge, condemn me not. \* For I have sinned, &c. to V. V. Eternal rest grant to them, O Lord: and may a perpetual light shine upon them. \* For I have sinned, &c.

R. Domine, veneris iudicare tu ubi me abscondam tu iræ tuæ? \* Quia cavi nimis in vita. V. Commissa m vefco, & ante te co: dum veneri care, noli me condemnare. \* Quia p &c. to V. Requ ternam dona eis, ne: & lux perpetuat eis. \* Quia p &c.

## II. NOCTURN.

*Antb.* He hath set me.

*Ant.* In loco.

*Pf.* xxii.

THE Lord is my shepherd, and nothing shall be wanting to me: \* he hath set me in a place of pasture.

He hath brought me up near a refreshing stream: \* he hath brought back my soul.

He led me in the paths of righteousness, \* for his own name's sake.

And was I to walk in the midst of the shadow of death, I would fear no harm, \* for thou art with me.

Thy crook and thy

Dominus re & nihil m erit: \* in loco pas me collocavit.

Super aquam onis educavit me mam meam con

Deduxit me si mitas justitiæ, \* nomen suum.

Nam, etsi amb in medio umbræ non timebo malam tu mecum

Virga tua, &

Of the DEAD. ccxlvii

ve been my comfortus,\*ipsa me consolata sunt.

Thou hast set before me, \*against those who trouble me. Paraſti in conſpectu meo menſam,\*adverſus eos qui tribulant me.

Thou hast anointed my head with oil:\*how precious is my cheering. Impinguaſti in oleo caput meum:\*& calix meus inebrians quam præclarus eſt!

Thy mercy will be with me close\*all the days of my whole life. Et miſericordia tua ſubſequetur me \*omnibus diebus vitæ meæ.

that I may dwell in the house of the Lord,\*in the length of days. Et ut inhabitem in domo Domini,\*in longitudinem dierum.

He hath set me in the place of pasture. Ant. In loco paſcuæ ibi me collocavit.

The fins. Ant. Delicta.

*Pſ. xxiv.*

Thou, O Lord, have I raised up for me: \*my God, in whom I put my trust, shall not be put to shame. **A**D te, Domine, levavi animam meam:\*Deus meus, in te confido, non erubeſcam.

Neither let my enemies reproach me to scorn:\*neither let those that wait for mine iniquity be confounded. Neque irrideant me inimici mei:\*etenim universi qui ſuſtinent te, non confundentur.

Let all those be confounded who act wickedly without a cause. Confundantur omnes iniqua agentes\*ſupervacue.

Reveal to me, O Lord, thy ways:\*and instruct me in thy paths. Vias tuas, Domine, demonſtra mihi:\*& ſemitas tuas edoce me.

Direct me by thy truth and teach me:\*quia

\* Or, According to thy promise.

cclxviii *The* OFFICE

for thou art God my Saviour, and for thee have I looked all day long.

Call to mind, O Lord, the *many instances* of thy compassion,\*and of thy mercies from the beginning.

The sins of my youth\* and ignorance do not thou remember.

Remember me *only* in thy mercy,\*for thy own goodness sake, O Lord.

The Lord is merciful and just:\*therefore will he give sinners a law in the way.<sup>1</sup>

He will direct the mild in justice:\*he will teach the meek his ways.

All the ways of the Lord are mercy and truth,\*to those who seek his law and ordinances.

For thy own name's sake, O Lord, wilt thou pardon my sin:\*tho' it be exceeding great.

Who is the man, that feareth the Lord? \*He hath appointed him a law in the way he hath chosen.

His soul shall dwell in

tu es Deus Salvator meus, & te sustineo.

Reminiscere tionum tuarum, ne,\*& misericordiarum tuarum, quæ à sunt.

Delicta juvenæ,\* & ignominias ne memineris.

Secundum misericordiam tuam, me mei tu:\*propter pietatem tuam, Domine.

Dulcis & rectus minimus:\*propter legem dabit delinquentibus in viam.

Diriget mansueto iudicio:\* docebit vias suas.

Universæ viarum in misericordia & veritate,\*requirentibus legem eius,\* & tenentibus eam.

Propter nomen Domine, propter peccatum meo:\* misericors es enim.

Quis est homo qui timet Dominum? gem statuit ei in viam quam elegit.

Anima ejus in

<sup>1</sup> Expl. In this mortal life, which is the way to a better, will give sinners a law to go by.

5. *Of the D E A D.* ccxlix

*ist* of good things: \* demorabitur : \* & semen  
s seed shall inherit ejus hæreditabit terram.  
nd.

e Lord is the sup- Firmamentum est Do-  
of those that fear minus timentium eum: \*  
and his covenant & testamentum ipsius ut  
be made known to manifestetur illis.

eyes are ever to- Oculi mei semper ad  
the Lord, \* for he Dominum, \* quoniam  
pluck my feet out ipse evellet de laqueo pe-  
snare. des meos.

ok down on me, Respice in me, & mi-  
ake pity on me: \* ferere mei: \* quia unicus  
am forlorn and & pauper sum ego.

ie troubles of my Tribulationes cordis  
are many: \* deliver mei multiplicatæ sunt: \*  
om all my straits. de necessitatibus meis  
erue me.

old my abject state Vide humilitatem me-  
ny turmoil: \* and am & laborem meum: \*  
e me all my sins. & dimitte universa del-  
icta mea.

nsider my enemies, Respice inimicos me-  
their number is in- os, quoniam multiplicati  
ed; \* and their ha- sunt; \* & odio inique  
gainst me is unjust. oderunt me.

thou the guardian Custodi animam me-  
y soul, and rescue am, & erue me: \* non  
let me not be put erubescam, quoniam spe-  
me, since I hope in ravi in te.

ne guiltless and up- Innocentes & recti ad  
have stuck to me: \* hæserunt mihi: \* quia  
ife I look for thee. sustinui te.

eliver *Israel*, O Libera, Deus, *Israel*, \*  
\* from all his tri- ex omnibus tribulationi-  
butions. bus suis.



*Anth.* The sins of my youth, and my ignorance remember not, O Lord.

*Anth.* I hope to see.

*Ant.* Delicta juvenis meæ, & ignorantias meas ne memineris, Domine.

*Ant.* Credo videre

*Pf.* xxvi.

**T**HE Lord is my light and my salvation, \* whom shall I fear?

The Lord is the protector of my life; \* who shall make me tremble?

Whilst the wicked ones draw near against me, \* to eat my flesh:

Those very enemies, who afflicted me, \* are themselves become weak and fallen.

If therefore whole armies draw up against me, \* my heart shall not fear.

If the battle rise up against me; \* I will still keep up my hopes.

One thing have I asked of the Lord, and that will I persist to ask; \* that I may dwell in the house of the Lord all the days of my life.

That I may see the beauty of the Lord, \* and visit his holy temple.

For he heretofore concealed me in his tabernacle: \* in the day of e-

**D**ominus illuminatio mea & salus mea, \* quem timebo!

Dominus protector tæ meæ; \* à quo trepidabo?

Dum appropriant super me nocentes, \* ut edant carnes meas:

Qui tribulant me inimici mei, \* ipsi infirmi sunt, & ceciderunt.

Si consistant adversus me castra, \* non timebor meum.

Si exurgat adversus me prælium; \* in hoc sperabo.

Unam petii à Domino hanc requiram; \* ut inhabitem in domo Domini omnibus diebus vite meæ.

Ut videam vultum Domini, \* & visitem templum ejus.

Quoniam absconcepi me in tabernaculo suo: \* in die malorum prote-

ns.      *Of the D E A D.*      ccli

e protected me in a      me in abscondito taber-  
part of his taber-      naculi sui.

placed me on a      In petrá exaltavit me:  
on high : \*and now      \* & nunc exaltavit caput  
he hath raised my      meum super inimicos  
above my enemies.      meos.

will go round, and      Circuivi & immolavi  
a victim in his      in tabernaculo ejus ho-  
nacle with shouts      stiam vociferationis : \*  
y : \*I will sing and      cantabo, & psalmum di-  
m a hymn unto the      cam Domino.

ar, O Lord, my      Exaudi, Domine, vo-  
by which I have      cem meam, quâ clamavi  
out to thee : \*have      ad te : \* miserere mei, &  
y on me, and hear      exaudi me.

thee my heart hath      Tibi dixit cor meum :  
my face hath fought      exquisivit te facies mea :  
\*thy face, O Lord,      \* faciem tuam, Domine,  
still seek.      requiram.

urn not away thy      Ne avertas faciem tu-  
from me : \*turn not      am à me : \* ne declines  
a thy wrath from      in irâ à servo tuo.

thou my help : \*      Adjutor meus esto : \*  
me not, nor slight      ne derelinquas me, neque  
O God my Saviour.      despicias me, Deus sa-  
lutaris meus.

my father and my      Quoniam pater meus  
er have abandoned      & mater mea dereli-  
but the Lord hath      querunt me : \* Dominus  
care of me.      autem assumpsit me.

me, O Lord, a law      Legem pone mihi,  
y way : \*and direct      Domine, in viâ tuâ : \*  
the right path be-      & dirige me in semitam  
of my enemies.      rectam propter inimicos  
meos.

Deliver me not over to the will of them that afflict me: \* for unjust witnesses have stood up against me, and iniquity hath belied itself.

I hope to see the good things of the Lord, \* in the land of the living.

Expect the Lord, act manfully: \* and let thy heart be stout, and wait the Lord.

*Anth.* I hope to see the good things of the Lord in the land of the living.

*V.* May the Lord place them with princes. *R.* With the princes of his people.

Ne tradideris me in animas tribulantium me: \* quoniam insurrexerunt in me testes iniqui, & mentita est iniquitas sibi.

Credo videre bona Domini, \* in terrâ viventium.

Expecta Dominum, viriliter age: \* & confortetur cor tuum, & sustine Dominum.

*Ant.* Credo videre bona Domini in terrâ viventium.

*V.* Collocet eos Dominus cum principibus. *R.* Cum principibus populi sui.

Our Father, *in Secret.*

#### IV. LESSON. *Job xlii.*

**D**O thou answer me. How many are my iniquities and sins? Make me know my crimes and offences. Why hidest thou thy face, and thinkest me thy enemy? Against a leaf, that is carried away with the wind, thou shewest thy power, and pursuest a dry straw. For thou writest bitter things against me, and hast a mind to consume me for the sins of my youth. Thou hast put my feet in the stocks, and hast observed all my paths; and thou hast considered the steps of my feet. Who am to be consumed as rottenness, and as a garment that is eaten by the moth.

*R.* Remember me, O God, for my life is a

*R.* Memento mei, Deus, quia ventus est vi-

ns. *Of the D E A D.* cclm

\* Neither let the ta mea, \* Nec aspiciat  
f man see me. *V.* me visus hominis. *V.*  
the deep I cried De profundis clamavi ad  
o thee, O Lord, te, Domine, Domine,  
hear my voice. \* exaudi vocem meam. \*  
er let, *Ec. to V.* Nec aspiciat, *Ec. to V.*

V. LESSON. *Job xiv.*

A N born of a woman, living for a short  
time, is filled with many miseries. He co-  
forth like a flower, and is destroyed and fleeth  
shadow, and never continueth in the same state.  
dost thou think it meet to open thy eyes upon  
one, and to bring him to judgment with thee?  
can make him clean, that was conceived of  
an seed? Is it not thou, who alone art? The  
of man are short, and the number of his months  
ore thee: thou hast appointed his bounds, which  
ot be passed. Depart a little from him, that  
ay rest, untill his wished-for day come, as that  
e hireling.

Woe be to me, O R. Hei mihi, Domine,  
, for I have sinned quia peccavi nimis in vi-  
ly in my life: un- tâ meâ: quid faciam mi-  
y wretch, what shall ser! Ubi fugiam nisi ad  
! Whither shall I te, Deus meus? \* Mise-  
but to thee, O my rere mei, dum veneris in  
? \* Have mercy on novissimo die. *V.* Ani-  
when thou comest ma mea turbata est valde,  
e last day. *V.* My sed tu, Domine, succurre  
is greatly dismayed, ei. \* Miserere, *Ec. ta V.*  
do thou, O Lord,  
it. \* Have mercy,  
to V.

VI. LESSON. *Job xiv.*

V H O will grant me this, that thou mayest  
protect me in hell<sup>1</sup>, and hide me, till thy  
xpl. *Among the dead, in the place of departed souls before the  
of Christ.*

wrath pass, and appoint me a time when thou wilt remember me? Shall a man that is dead, thinkst thou, live again? All the days, in which I am now in warfare, I expect untill my change come. Thou shalt call to me, and I will answer thee: to the work of thy own hands thou wilt stretch out thy right hand. Thou indeed hast numbered my steps, but pardon me my sins.

*R.* Remember not my sins, O Lord, \* When thou shalt come to judge the world by fire. *V.* Direct, O Lord, my way in thy sight. \* When thou, *Ec. to V.* *V.* Eternal rest grant them, O Lord, and may a perpetual light shine upon them. \* When thou, *Ec. to V.*

*R.* Ne recorderis peccata mea, Domine, \* Dum veneris judicare sæculum per ignem. *V.* Dirige, Domine Deus meus, in conspectu tuo viam meam. \* Dum veneris, *Ec. to V.* *V.* Requiem æternum donabis, Domine, & lux perpetua luceat eis. \* Dum veneris, *Ec. to V.*

### III. NOCTURN.

*Anth.* Be pleased.      *Ant.* Complacete.

*Pf.* xxxix.

**W**ITH earnest expectation have I waited for the Lord: \* and he hath lent an ear to me.

And he hath heard my prayers: \* and hath brought me out of the pit of misery, and out of the dirty mire.

And he hath set my feet on a rock: \* and directed my steps.

**E**Xpectans expectavi Dominum: \* & intendit mihi.

Et exaudivit preces meas: \* & eduxit me de lacu miseriæ, & de luto fæcis.

Et statuit supra petram pedes meos: \* & direxit gressus meos.

and he hath put in      Et immisit in os me-  
mouth a new can-      um canticum novum : \*  
: \* a song to our      carmen Deo nostro.

any shall see this      Videbunt multi, &  
awful fear : \* and      timebunt : \* & sperabunt  
their hope in the      in Domino.

effed is the man,      Beatus vir, cujus est  
e hope is the name      nomen Domini spes e-  
e Lord : \* and who      jus : \* & non respexit in  
not looked up to va-      vanitates, & insanias fal-  
and lying follies. <sup>1</sup>      sas.

thou hast multiplied,      Multa fecisti tu, Do-  
ord my God, thy      mine Deus meus, mira-  
blers : \* and in thy de-      bilia tua : \* & cogitatio-  
none is like to thee.      nibus tuis non est qui si-  
milis sit tibi.

have attempted to      Annuntiavi & locutus  
e them, and to speak      sum : \* multiplicati sunt  
em : \* but they are      super numerum.  
e number.

crifice and oblation      Sacrificium & oblati-  
desiredst not : \* but      onem noluisti ; \* aures  
openedst my ears      autem perfecisti mihi.

ie. <sup>m</sup>      Holocaustum & pro  
urnt-offering and      peccato non postulasti : \*  
ffering thou requi-      tunc dixi : Ecce venio.  
not : \* then I said :  
old I come. <sup>n</sup>

In the beginning of      In capite libri scrip-  
ook it is written of      tum est de me, ut face-  
that I was to do thy      rem voluntatem tuam : \*

xpl. *Idols and idolatrous practices.*

xpl *The ears of Christ, as man, were opened to hear and obey  
commandment of God with regard to the plan of the redemption of  
id.*

xpl. *The typical sacrifices were no longer required by God,  
the time for the real victim to appear was come.*

xpl. *In the beginning of Genesis, immediately after the fall of  
promise was made that the seed of the woman should crush the*

will : \* 'tis what I have desired, O my God, and that thy law should be in the centre of my heart.

I have published thy justice in the great assembly : \* lo I will not restrain my lips : thou, O Lord, knowest it.

Thy justice I have not hid within my heart : \* I have published thy truth <sup>p</sup> and thy salvation.

I have not concealed thy mercy nor thy truth \* from the numerous assembly.

With-hold not thou, O Lord, thy tender mercies from me : \* thy mercy and thy truth have always been my support.

For evils without number have surrounded me : \* my iniquities <sup>q</sup> have overtaken me, and I could not look up.

They are more than the hairs of my head : \* and my heart hath failed me.

*head of the serpent, and so execute the gracious will and design of with regard to the redemption of mankind. Or, in capite libri, signify throughout the whole book, as not only the propheticall things, but the whole history of the people of God, and the ceremonial precepts pointed him out. He was the end of the law.*

<sup>p</sup> Expl. The certain promise of God, and the accomplishment thereof, the salvation of mankind.

<sup>q</sup> Expl. The iniquities of mankind, which Christ took on him to cancel.

Deus meus, volui, & gem tuam in medio oculis mei.

Annuntiavi justitiam tuam in ecclesiâ magnâ : \* ecce labia mea & prohibebo : Domine, scisti.

Justitiam tuam & abscondi in corde meo : veritatem tuam, & scire tuum dixi.

Non abscondi misericordiam tuam, & veritatem tuam \* à concilio multo.

Tu autem, Domine, longè facias missiones tuas à me : \* misericordia tua & veritas tua semper susceperunt me.

Quoniam circumderunt me mala, quorum non est numerus : \* comprehenderunt me iniquitates meæ, & non potui viderem.

Multiplicatæ sunt per capillos capitis meæ : \* & cor meum dereliqui me.

Of the D E A D. cclvii

pleased, O Lord,      Complaceat tibi, Domine,  
rescue me: \* look mine, ut eruas me: \*  
O Lord, to help      Domine, ad adjuvandum me respice.

them be all together to confusion and  
, who seek \* to way my life.      Confundantur, & vereantur simul, qui quærant animam meam, \*ut auferant eam.

them be put to and shame, \* who      Convertantur retrorsum, & vereantur, \*  
do harm.      qui volunt mihi mala.

them forthwith their own confusion, \* who say to me,      Ferant confestim confusionem suam, \* qui dicunt mihi, Euge, Euge.  
Aha. r

all who seek thee,      Exultent & lætentur  
and rejoice in thee: super te omnes quærentes te: \* & dicant semper:  
let those who love      Magnificetur Dominus,  
glorification, ever say:      qui diligunt salutare tuum.

tho' I am poor      Ego autem mendiculus  
needy: \* the Lord sum, & pauper: \* Dominus sollicitus est mei.

thou art my help and      Adjutor meus & protector  
protector: \* my God, meus tu es: \* Deus meus ne tardaveris.

Ant. Be pleased, O      Ant. Complaceat tibi,  
to rescue me: O Domine, ut eripias me:  
look down to help      Domine, ad adjuvandum me respice.

Ant. Heal, O Lord.      Ant. Sana, Domine.

Pf. xl.

effed is the man      **B**Eatus qui intelligit  
who considereth the super egenum &  
and needy one: \* in pauperem: \* in die malâ  
the day will the Lord liberabit eum Dominus.  
r him.

r Expl. A taunting and insulting manner of speech.



May the Lord preserve him, and grant him life, and make him blessed on earth: \* and deliver him not up to the will of his enemies.

May the Lord help him on his bed of sorrow: \* thou hast turned all his bed in his sickness.

I said: Thou, O Lord, have mercy on me: \* heal my soul, for I have offended thee.

My enemies have spoke evil against me: \* When will he die, and when shall his name perish?

If one of *them* came in to see, he spoke vain things: \* his heart heaped up iniquity to it's self.

He went out, \* and spoke unto the rest.

All my enemies whispered together against me: \* against me they devised harm.

An unjust design they formed against me: \* *but* will not he that sleeps arise again?

For the man of my peace \*, in whom I placed a confidence: \* he who eat my bread, hath

Dominus conservet eum, & vivificet eum, & beatum faciat eum in terrâ: \* & non tradat eum in animam inimicorum ejus.

Dominus opem ferat illi super lectum doloris ejus: \* universum stratum ejus versasti in infirmitate ejus.

Ego dixi: Domine, misere mei: \* sana animam meam, quia peccavi tibi.

Inimici mei dixerunt mala mihi: \* Quando morietur, & peribit nomen ejus?

Et si ingrediebatur ut videret, vana loquebatur: \* cor ejus congregavit iniquitatem sibi.

Egrediebatur foras, \* & loquebatur in idipsum.

Adversum me susurrabant omnes inimici mei: \* adversum me cogitabant mala mihi.

Verbum iniquum constituerunt adversum me: \* numquid qui dormit, non adjiciet ut resurgat?

Etenim homo pacis meæ, in quo speravi: \* qui edebat panes meos, magnificavit super me

\* Expl. *The man with whom I lived in peace and intimacy, viz. Judas, whom I fed with my bread, viz. at the last supper.*

great treachery to supplantationem.

do thou, O Lord, mercy on me, and re up : \* and I will them. Tu. autem, Domine, miserere mei, & resuscita me : \* & retribuam eis.

his have I known ovest me : \* because enemy is not to tri- over me. In hoc cognovi, quoniam voluisti me : \* quoniam non gaudebit inimicus meus super me.

d thou hast upheld reason of my in- ce : \* and thou hast me in thy pre- for ever. Me autem propter innocentiam suscepisti : \* & confirmasti me in conspectu tuo in æternum.

essed be the Lord, od of *Israel* from the ning, and for ever- : \* so be it, so be it. Benedictus Dominus, Deus *Israel* à sæculo & usque in sæculum : \* fiat, fiat.

tb. Heal, O Lord, ul, for I have of- d thee. Ant. Sana, Domine, animam meam, quia peccavi tibi.

tb. My soul. Ant. Sitivit.

*Pf.* xli.

S the hart panteth after the fountains ater : \* so doth my pant after thee, O Quemadmodum desiderat cervus ad fontes aquarum : \* ita desiderat anima mea ad te, Deus.

y soul hath thirsted the mighty and li- God : \* When shall ne and appear be- the face of God ? Sitivit anima mea ad Deum fortem vivum : \* quando veniam, & apparebo ante faciem Dei ?

ly tears have been bread both day and t : \* whilst every day say : Where is now God ? Fuerunt mihi lacrymæ meæ panes die ac nocte : \* dum dicitur mihi quotidie : Ubi est Deus tuus ?

These things have I  
bore in mind, and pour-  
ed forth my soul : \* till I  
go to the place of the  
wonderful tabernacle, to  
the very house of God ;

With the voice of joy  
and praise : \* the noise of  
feasting.

Why art thou so sor-  
rowful, O my soul ? \*  
And why dost thou dis-  
turb me ?

Hope in God, for him  
will I still praise : \* he is  
the Saviour I look for,  
and my God.

My soul is troubled  
within me : \* therefore  
will I remember thee  
from the land of *Jordan*,  
and the *mountains of*  
*Hermon*, and the little  
hill.

Deep calleth upon  
deep, \* with the roaring  
of thy water-spouts.

All thy surges and  
thy billows \* have passed  
over me.

In the day-time the  
Lord sent mercy : \* and  
*I sung* a canticle to him  
by night.

I have a prayer to the  
God of my life : \* to God  
will I say : Thou art my  
support.

Why hast thou sor-

Hæc recordatus su  
& effudi in me anim  
meam : \* quoniam tr  
sibo in locum taber  
culi admirabilis, us  
ad domum Dei ;

In voce exultati  
& confessionis : \* so  
epulantis.

Quare tristis es, i  
ma mea ? Et quare c  
turbas me ?

Spera in Deo, qu  
am adhuc confitebor  
li : \* salutare vultus  
& Deus meus.

Ad meipsum an  
mea conturbata es  
propterea memor er  
de terrâ *Jordanis*,  
*Hermoniim*, à m  
modico.

Abyssus abyssum  
vocat, \* in voce cata  
tarum tuarum.

Omnia excelsa tu  
fluctus tui \* super  
transierunt.

In die mandavit  
minus misericordiam  
am : \* & nocte cantic  
ejus.

Apud me oratio  
vitæ meæ : \* dicam D  
Susceptor meus es.

Quare oblitus es n

s. *Of the* D E A D. cclxi

me? \* And why  
sorrowful, while  
my-afflicteth me?  
while my bones are  
ed,\* my enemies,  
affress me, insult-

\* & quare contristatus  
incedo, dum affligit me  
inimicus meus?

while every day they  
me: Where is now  
God? \* Why art  
sorrowful, O my  
and why dost thou  
me?

Dum confringuntur  
ossa mea, \* exprobrave-  
runt mihi, qui tribulant  
me, inimici mei:

while every day they  
me: Where is now  
God? \* Why art  
sorrowful, O my  
and why dost thou  
me?

Dum dicunt mihi per  
singulos dies: Ubi est  
Deus tuus? \* Quare tris-  
tis es anima mea, &  
quare conturbas me?

pe in God, for him  
still praise: \* he is  
aviour I look for,  
y God.

Spera in Deo, quoni-  
am adhuc confitebor il-  
li: \* Salutare vultus mei,  
& Deus meus.

th. My soul hath  
ed after the living  
when shall I come  
appear before the  
f the Lord.

Ant. Sitivit anima  
mea ad Deum vivum:  
quando veniam & appa-  
rebo ante faciem Domi-  
ni.

Deliver not up to  
beasts the souls that  
thee. R. Nor for-  
ever the souls of  
poor ones.

V. Ne tradas bestiis  
animas confitentes tibi.  
R. Et animas pauperum  
tuorum ne obliviscaris  
in finem.

Our Father, *in Secret.*

VII. LESSON. *Job xvii.*

[Y spirit shall be wasted, my days shall be  
shortened, and there is nothing remaineth  
e, but the grave. I have not sinned, and my  
bideth in bitterness. Deliver me, O Lord,  
lace me near thee; and then let any one's hand  
against me. My days have passed away, my  
hts are dissipated, tormenting my heart. They  
changed night into day, and after darkness I  
L. II.

hope for light again. If I wait, hell \* is my house, and I have made my bed in darkness. I have said to rottenness: Thou art my father: and to the worms: You are my mother and sister. Where then is now my expectation, and who considereth my patience?

*R.* While I sin every day, and repent not, the fear of death disturbeth me: \* Because in hell there is no redemption: have mercy on me, O God, and save me. *V.* Save me, O God, by thy name, and rescue me by thy might. \* Because, &c. to *V.*

*R.* Peccantem me quotidie, & non me penitentem, timor mortis conturbat me: \* Quia in inferno nulla est redemptio: miserere mei, Deus, & salva me. *V.* Deus in nomine tuo saluum me fac, & in virtute tuâ libera me. \* Quia, &c. to *V.*

VIII. LESSON. *Job. xix.*

**T**HE flesh being consumed, my bone hath cleaved to my skin, and nothing but lips are left about my teeth. Take pity on me, take pity on me. at least you my friends; for the hand of the Lord hath touched me. Why do you persecute me like God, and glut yourselves with my flesh? Who will grant me that my words may be written? Who will grant me that they may be marked down in a book with an iron pen, or in a plate of lead, or be graven with an instrument on flint? For I know that my Redeemer liveth, and at the last day I shall rise out of the earth: And I shall again be clothed with my skin, and I shall see my God in my own flesh. Whom I myself shall see, and my own eyes behold, and not another. This my hope is laid up in my bosom.

*R.* O Lord, judge me not according to what I have done: *R.* Domine, secundum actum meum noli me judicare: nihil dignum

\* Expl. The place of the souls departed.

*ins.* Of the D E A D . cclxiij

|                            |                            |
|----------------------------|----------------------------|
| ng worthily in thy         | in conspectu tuo egi: ideo |
| : therefore I be-          | deprecor majestatem tu-    |
| thy majesty,* That         | am, * Ut tu, Deus, de-     |
| , O God, wouldst           | leas iniquitatem meam.     |
| out my iniquity. <i>V.</i> | <i>V.</i> Amplius lava me, |
| h me still more, O         | Domine, ab injustitiâ      |
| , from my iniquity,        | meâ, & à delicto meo       |
| cleanse me from my         | munda me. * Ut, &c. to     |
| That thou, &c. to          | <i>V.</i>                  |

# IX. LESSON. *Job x.*

**W**H Y didst thou bring me forth out of the womb? O that I had been consumed, that I might not see me! I should have been, as if I had not been, carried from the womb to the grave. Let not the fewness of my days be ended shortly: nor let me therefore vent my grief a little, before I return no more, to a land that is dark and covered with the mist of death; a land of misery and darkness, where the shadow of death, and no light, but everlasting horror, dwelleth.

|                           |                              |
|---------------------------|------------------------------|
| Deliver me, O             | <i>R.</i> Libera me, Do-     |
| , from the ways of        | mine, de viis inferni, qui   |
| who didst break it's      | portas æneas confregisti;    |
| en gates, and didst       | & visitasti infernum, &      |
| hell, and didst give      | dedisti eis lumen, ut vide-  |
| light, to see thee,       | rent te, * Qui erant in      |
| ho were in suffer-        | pœnis tenebrarum. <i>V.</i>  |
| in darkness. <i>V.</i>    | Clamantes & dicentes:        |
| ng out and saying:        | Advenisti, Redemptor         |
| u art come, our Re-       | noster. * Qui erant, &c.     |
| ver. * Who were,          | to <i>V.</i> Requiem æternam |
| to <i>V.</i> Eternal rest | dona eis, Domine, &          |
| : to them, O Lord,        | lux perpetua luceat eis.*    |
| may a perpetual light     | Qui crant, &c.               |
| upon them.* Who           |                              |
| , &c.                     |                              |

cclxiv . The OFFICE.

*Whenever the nine Lessons are said, in  
foregoing R. is said: Libera me, &  
p. cclxxviii.*

L A U D S.

*Anth.* The bones.

*Ant.* Ossa.

*Psf.* 1. 

**H**A V E mercy on  
me, O God, \*  
according to thy great  
mercy.

And, according to the  
multitude of thy tender  
mercies, \* blot out my  
iniquity.

Wash me still more  
from my iniquity : \* and  
cleanse me from my sin.

For now I acknowledge  
my iniquity : \* and my  
sin is always before me.

Thee - alone have I  
offended, and done evil  
in thy sight : \* that thou  
may'st be justified in thy  
words, and overcome,  
when thou shalt judge.

But behold I was con-  
ceived in iniquity : \* and  
in sin did my mother  
conceive me.

Behold thou lovest the  
truth : \* the secret and  
hidden things of thy wis-  
dom hast thou made  
known to me.

Thou shalt sprinkle  
me with hyssop, and I

**M**iserere  
\*secu  
nam miseri  
am.

Et secundu  
dinem misera  
arum, \* dele  
meam.

Amplius l  
iniquitate m  
peccato meo

Quoniam  
meam ego c  
& peccatum  
tra me est sei

Tibi soli  
malum corar  
ut justificeris  
bus tuis, &  
judicaris.

Ecce enim  
tatibus conce  
\* & in pecca  
me mater me

Ecce enin  
dilexisti : \* in  
cultu sapienti  
nifestasti mih

Asperges r  
& mundabor

shall be cleansed : \* thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear joy and gladness : \* and the bones that were humbled shall rejoice.

Turn away thy face from my sins : \* and blot out all my iniquities.

A clean heart create in me, O God : \* and an upright spirit renew within my bowels.

Cast me not off from before thy face : \* and take not thy holy spirit from me.

Restore to me the joy of thy salvation : \* and with a perfect spirit strengthen me.

I will teach the wicked ones thy ways : \* and sinners shall be converted unto thee.

Deliver me from blood, O God, the God of my salvation : \* and my tongue shall extol thy justice.

Thou, O Lord, wilt open my lips : \* and my mouth shall publish thy praises.

For if thou hadst desired sacrifice, I had verily offered one : \* whole

me, & super nivem dealbabor.

Auditui meo dabis gaudium & lætitiā : \* & exultabunt ossa humiliata.

Averte faciem tuā à peccatis meis : \* & omnes iniquitates meas dele.

Cor mundum crea in me, Deus : \* & spiritum rectum innova in visceribus meis.

Ne projicias me à facie tuā : \* & spiritum sanctum tuum ne auferas à me.

Redde mihi lætitiā salutaris tui : \* & spiritui principali confirma me.

Docebo iniquos vias tuas : \* & impii ad te convertentur.

Libera me de sanguinibus, Deus, Deus salutis meæ : \* & exultabit lingua mea iustitiam tuam.

Domine, labia mea aperies : \* & os meum annuntiabit laudem tuam.

Quoniam si voluisses sacrificium, dedissem utique : \* holocaustis non



burnt-offerings will not delight thee.      delectaberis.

A sacrifice to God is an afflicted spirit: \* a contrite and humble heart thou, O God, wilt not despise.

*Sacrificium Deo spiritus contribulatus: \* cor contritum & humilitum, Deus, non despicies.*

Deal favourably, O Lord, in thy good-will with *Sion*: \* that the walls of *Jerusalem* may be built up.

*Benignè fac, Domine, in bonâ voluntate tuâ Sion: \* ut ædificentur muri Jerusalem.*

Then wilt thou accept a sacrifice of righteousness, oblations, and whole burnt-offerings: \* then shall they lay calves upon thy altar.

*Tunc acceptabis sacrificium justitiæ, oblationes & holocausta: \* tunc imponent super altare tuum vitulos.*

*Anth.* The bones that we humbled, shall rejoice in the Lord.

*Ant.* Exultabunt Domino ossa humiliata.

*Anth.* Hear, O Lord.

*Ant.* Exaudi, Domine.

*Pf.* lxiv

**A** Hymn becometh thee, O God, in *Sion*: \* and a vow shall be paid thee in *Jerusalem*.

**T**E decet hymnus, Deus, in *Sion*: \* & tibi reddetur votum in *Jerusalem*.

Hear thou my prayer: \* before thee shall all flesh come.

*Exaudi orationem meam: \* ad te omnis caro veniet.*

Wicked deeds have overpowered us: \* but thou wilt pardon our sins.

*Verba iniquorum prævaluerunt super nos: \* & impietatibus nostris tu propitiaberis.*

Blessed is he, whom thou hast chosen and ta-

*Beatus quem elegisti, & assumpsisti: \* inhabi-*

thyself: \* he shall tabit in atriis tuis.  
in thy courts.

shall be filled Replebimur in bonis  
the good things of domûs tuæ: \* sanctum  
use: \* holy is thy est templum tuum, mi-  
, wonderful in rabile in æquitate.

us, O God our Exaudi nos, Deus Sa-  
r, \* the hope of all lutaris noster; \* spes om-  
lands of the earth, nium finium terræ, & in  
the distant seas. mari longè.

ou who didst settle Præparans montes in  
ountains by thy virtute tuâ, accinctus  
length, being arm- potentiâ: \* qui conturbas  
h power: \* thou profundum maris, so-  
lightenest the deep, num fluctuum ejus.  
s roaring waves.

e Gentiles shall be Turbabuntur Gentes,  
ved, and those who & timebunt, qui habitant  
t the bounds of the terminos à signis tuis: \*  
shall be frightened exitus matutini & vespere  
by prodigies: \* the delectabis.

ngs and evenings Visitasti terram, & in-  
ou make joyful. ebriasti eam: \* multipli-  
ou hast visited thy casti locupletare eam.

e river of God is Flumen Dei repletum  
with water, thou est aquis, parasti cibum  
not ready the food illorum: \* quoniam ita  
people: \* for so is est præparatio ejus.

nd prepared. Rivos ejus inebria,  
ench plentifully the multiplica genimina ejus:  
ws thereof, increase \* stillicidiis ejus lætabitur  
roduce: \* the teem- germinans.  
nth shall rejoice at  
lling dew.

Thou wilt bountifully  
bless the whole course of  
the year : \* and thy fields  
shall be filled with plenty.

The pastures of the  
desert shall be fat : \* and  
the hills be girt with joy.

The rams of the flock  
are clothed, and the val-  
lies shall abound with  
corn : \* they shall shout,  
and sing an hymn.

*Anth.* Hear, O Lord,  
my prayer, all flesh shall  
come before thee.

*Anth.* Thy right hand.

Benedices coronæ an-  
ni benignitatis tuæ : \* &  
campi tui replebuntur  
ubertate.

Pinguescent speciosa  
deserti : \* & exultatione  
colles accingentur.

Induti sunt arietes o-  
vium, & valles abunda-  
bunt frumento : \* clama-  
bunt, etenim hymnum  
dicent.

*Ant.* Exaudi, Domi-  
ne, orationem meam, ad  
te omnis caro veniet.

*Ant.* Me suscepit.

*Pf.* lxii.

**O** God, my God, \* to  
thee do I watch  
at break of day.

My soul hath thirsted  
after thee : \* how exceed-  
ingly my flesh also !

In a desert land, and  
where there was no  
tract nor water ; \* as in  
the sanctuary I appeared  
before thee, to see thy  
might and glory.

For thy mercy is bet-  
ter than many lives : \*  
thee my lips shall praise.

Thus will I bless thee  
all my life : \* and at thy  
name will I lift up my  
hands <sup>a</sup>.

<sup>a</sup> Ex<sup>1</sup>l. I will lift up, or stretch forth, my hands, and call upon thy name.

**D**EUS, Deus meus,  
\* ad te de luce  
vigilo.

Sitivit in te anima  
mea : \* quam multiplici-  
ter tibi caro mea !

In terrâ desertâ, & in-  
viâ, & inaquosâ ; \* sic in  
sancto apparui tibi, ut  
viderem virtutem tuam,  
& gloriam tuam.

Quoniam melior est mi-  
sericordia tua super vitas :  
\* labia mea laudabunt te.

Sic benedicam te in  
vitâ meâ : \* & in nomine  
tuo levabo manus meas.

my soul be filled  
 marrow and fat-  
 \* and my mouth  
 praise thee with  
 lips.

call thee to mind  
 bed, in the morn-  
 all I meditate on  
 because thou hast  
 ny help.

I under the covert  
 wings will I re-  
 my soul hath stuck  
 o thee : \* thy right  
 hath upholden me.  
 ey, my enemies,  
 ought my life in  
 they themselves  
 go down into the  
 below : \* they shall  
 delivered into the  
 of the sword ; the  
 n of foxes shall  
 e.

the king shall re-  
 n God ; all shall  
 praise who sware <sup>b</sup>  
 n : \* for the mouth  
 h as evil spoke, is

Sicut adipe & pingue-  
 dine repleatur anima  
 mea : \* & labiis exultatio-  
 nis laudabit os meum.

Si memor fui tui super  
 stratum meum, in matu-  
 tinis meditabor in te : \*  
 quia fuisti adjutor meus.

Et in velamento ala-  
 rum tuarum exultabo,  
 adhæsit anima mea post  
 te : \* me suscepit dextera  
 tua.

Ipsi verò in vanum  
 quæsierunt animam me-  
 am ; introibunt in infe-  
 riora terræ : \* tradentur  
 in manus gladii, partes  
 vulpium erunt.

Rex vero lætabitur in  
 Deo, laudabuntur omnes  
 qui jurant in eo : \* quia  
 obstructum est os lo-  
 quentium iniqua.

*Pf.* lxvi.

A Y God have  
 mercy on us, and  
 us : \* may he make  
 ountenance shine <sup>c</sup>  
 us, and have mercy

**D**EUS misereatur no-  
 stri, & benedicat  
 nobis : \* illuminet vultum  
 suum super nos, & mise-  
 reatur nostri.

pl. All shall have glory and praise, who enter into the cove-  
 the king, the Messiah, of whom David was a type ; and swear  
 ce to him, and use his name in the most sacred acts of religion.  
 pl. May he cast a favourable look on us.

That we may know  
thy way on earth : \* in all  
nations thy salvation.

May nations praise  
thee, O God ; \* may all  
the nations praise thee.

Let the *Gentiles* be  
glad and rejoice : \* be-  
cause thou judgest the  
nations with justice, and  
rulest over the *Gentiles*  
on earth.

May the nations praise  
thee, O God, may all the  
nations praise thee : \* the  
earth hath yielded her  
fruit.

May God, our God,  
bless us, may God bless  
us : \* and may all the  
bounds of the earth fear  
him.

*Anth.* Thy right hand  
hath upholden me.

*Anth.* From the gates.

Ut cognoscamus in  
terrâ viam tuam : \* in om-  
nibus gentibus salutare  
tuum.

Confiteantur tibi po-  
puli, Deus ; \* confitean-  
tur tibi populi omnes.

Lætentur & exultent  
*Gentes* : \* quoniam judi-  
cas populos in æquitate,  
& *Gentes* in terrâ dirigis.

Confiteantur tibi po-  
puli Deus, confiteantur  
tibi populi omnes : \* terra  
dedit fructum suum.

Benedicat nos Deus,  
Deus noster, benedicat  
nos Deus : \* & metuant  
eum omnes fines terræ.

*Ant.* Me suscepit dex-  
tera tua.

*Ant.* A portâ.

*The CANTICLE of EZECHIAS. If. xxxviii*

**I** Said : In the midst of  
my days, \* shall I go  
down to the gates of  
hell. <sup>d</sup>

I sought the remain-  
der of my years : \* I said :  
I shall not see the Lord  
God in the land of the  
living.

**E**GO dixi : In dimi-  
dio dierum meo-  
rum, \* vadam ad portas  
infern.

Quæsiui residuum an-  
norum meorum : \* Dixi :  
Non videbo Dominum  
Deum in terrâ viven-  
tium.

<sup>d</sup> Expl. The place of departed souls.

I shall see man no  
,\*nor inhabitant of  
bode.

My generation is  
red away, it is fold-  
and gone,\*like the  
erd's tent.

My life is cut off, as  
weaver: he hath  
me off, while I was  
at beginning: \* be-  
morning and even-  
wilt thou make an  
f me.

reckoned till morn-  
like a lion hath he  
ed my bones.

twixt evening and  
ing wilt thou make  
d of me: \* like a  
ow's young will I  
I will mourn like  
ove.

My eyes are weaken-  
with looking up on

ord, I suffer much,  
er thou for me: \*  
can I say, and what  
he answer for me,  
he himself hath  
it?

Will recall before thee  
y years,\*in the bit-  
is of my soul.

Lord, if this be  
and the life of my  
be in such things as  
: thou wilt correct

Non aspiciam homi-  
nem ultrà: \*& habitato-  
rem quietis.

Generatio mea ablata  
est, & convoluta est à  
me,\*quasi tabernaculum  
pastorum.

Præcisa est velut à  
texente vita mea: dum  
adhuc ordier, succidit  
me: \* de manè usque ad  
vesperam finies me.

Sperabam usque ad  
manè:\*quasi leo sic con-  
trivit omnia ossa mea.

De manè usque ad  
vesperam finies me: \* si-  
cut pullus hirundinis sic  
clamabo, meditabor ut  
columba.

Attenuati sunt oculi  
mei,\*suspicientes in ex-  
celsum.

Domine, vim patior,  
responde pro me: \* quid  
dicam, aut quid respon-  
debit mihi, cum ipse fe-  
cerit?

Recogitabo tibi om-  
nes annos meos, \* in a-  
maritudine animæ meæ.

Domine, si sic vivitur;  
& in talibus vita spiritus  
mei: corripies me, & vi-  
vificabis me: \* ecce in

me, and preserve my life: \* behold in peace is my bitterness most bitter.

But thou hast delivered my soul from destruction: \* thou hast cast all my sins behind thy back.

For hell will not bless thee, neither will death give praise to thee: \* neither will they, who go down into the pit, look for thy sure promise.

The man alive, the man alive, he shall give praise to thee, as I this day: \* the father to his children shall make known thy truth.

Save me, O Lord: \* and we will sing our psalms all the days of our life in the house of our Lord.

*Anth.* From the gates of hell deliver, O Lord, my soul.

*Anth.* Let all that breatheth.

pace amaritudo mea amarissima.

Tu autem eruisti animam meam, ut non periret: \* projecisti post tergum tuum omnia peccata mea.

Quia non infernus confitebitur tibi, neque mors laudabit te: \* non expectabunt, qui descendunt in lacum, veritatem tuam.

Vivens vivens ipse confitebitur tibi, sicut ego hodie: \* pater filiis notam faciet veritatem tuam.

Domine, saluum me fac: \* & psalmos nostros cantabimus cunctis diebus vitæ nostræ in domo Domini.

*Ant.* A portâ inferi erue, Domine, animam meam.

*Ant.* Omnis spiritus.

*Pf.* cxlviii.

**P**Raise ye the Lord from heaven: \* praise ye him on high.

Praise ye him all his angels: \* praise ye him all his host.

Praise ye him, O sun and moon: \* praise ye him all ye stars and light.

**L**Audate Dominum de cœlis: \* laudate eum in excelsis.

Laudate eum omnes angeli ejus: \* laudate eum omnes virtutes ejus.

Laudate eum sol & luna: \* laudate eum omnes stellæ & lumen.

5. *Of the* D E A D. cclxxiii

aise ye him you      Laudate eum cœli cœ-  
 ns of heavens : \*      lorum : \* & aquæ omnes,  
 let all the waters      quæ super cœlos sunt,  
 e the heavens praise      laudent nomen Domini.  
 ame of the Lord.

or he spoke the      Quia ipse dixit, & fac-  
 , and they were      ta sunt : \* ipse mandavit,  
 : \* he gave his or-      & creata sunt.  
 and they were cre-

e hath established      Statuit ea in æternum,  
 for ever and ever : \*      & in sæculum sæculi : \*  
 th appointed an or-      præceptum posuit, & non  
 and it shall not pass      præteribit.

aise ye the Lord      Laudate Dominum de  
 on earth, \* ye mon-      terrâ, \* dracones & omnes  
 of the sea, and all      abyssi.  
 eep.

e fire, hail, snow,      Ignis, grando, nix,  
 and storms of wind,      glacies, spiritus procella-  
 to execute his or-      rum, \* quæ faciunt ver-  
                                      bum ejus.

e mountains and all      Montes & omnes col-  
 lls : \* ye fruit-bearing      les : \* ligna fructifera &  
 and all ye cedars.      omnes cedri.

: wild beasts, and all      Bestiæ, & universa  
 attle : \* ye creeping      pecora : \* serpentes & vo-  
 gs and winged fowl.      lucres pennatæ.

et the kings of the      Reges terræ, & om-  
 n, and all *their* peo-      nes populi : \* principes &  
 \* the princes and all      omnes judices terræ ;

udges of the earth ;  
 et the young men  
 maidens, let the old  
 young praise the  
 e of the Lord : \* for  
 ame alone is great.

Juvenes & virgines,  
 senescum junioribus lau-  
 dent nomen Domini : \*  
 quia exaltatum est no-  
 men ejus solius.



Be his praise in heaven, and on earth: \* for he hath raised on high the power of his people.

*This* hymn is for all his holy ones; \* for the children of *Israel*, the people that draweth near to him.

Confessio ejus super  
cœlum & terram: \* &  
exaltavit cornu populi  
sui.

Hymnus omnibus sanctis ejus, \* filiis *Israel*, populo appropinquanti sibi.

*Pf.* cxlix.

**S**ing to the Lord a new song: \* let his praise resound in the assembly of the saints.

Let *Israel* rejoice in him that made him: \* and the children of *Sion* exult in their king.

Let them praise his name in a dance: \* on the drum and psaltery let them sing to him.

For the Lord is well pleased with his people: \* and he will raise up the meek to salvation.

The saints shall exult in glory: \* they shall rejoice upon their couches.

The high praises of God are in their mouth: \* and two-edged swords are in their hands;

To execute vengeance on the *Gentiles*: \* and chastisements on the nations:

To bind their kings in

**C**antate Domino canticum novum: \* laus ejus in ecclesiâ sanctorum.

Lætetur *Israel* in eo qui fecit eum: \* & filii *Sion* exultent in rege suo.

Laudent nomen ejus in choro: \* in tympano & psalterio pfallant ei.

Quia beneplacitum est Domino in populo suo: \* & exaltabit mansuetos in salutem.

Exultabunt sancti in gloriâ: \* lætabuntur in cubilibus suis.

Exaltationes Dei in gutture eorum: \* & gladii ancipites in manibus eorum;

Ad faciendam vindictam in nationibus: \* increpationes in populis.

Ad alligandos reges

\*and their nobles eorum in compedibus :  
handcuffs : & nobiles eorum in man-  
nicis ferreis.

execute on them Ut faciant in eis judi-  
gment decreed : cium conscriptum : \* glo-  
is the glory re- ria hæc est omnibus sanc-  
tor all his saints. tis ejus.

*Pf.* cl.

se the Lord in his **L** Audate Dominum  
ctuary : \* praise in sanctis ejus : \*  
the firmament of laudate eum in firma-  
ment virtutis ejus.

him for his Laudate eum in vir-  
deeds : \* praise tutibus ejus : \* laudate  
ording to his ex- eum secundum multitu-  
greatness. dinem magnitudinis e-  
jus.

him with the Laudate eum in sono-  
trumpet : \* praise tubæ : \* laudate eum in  
the psaltery and psalterio & citharâ.

him on the drum, Laudate eum in tym-  
dance : \* praise pano, & choro : \* lau-  
the strings and date eum in chordis &  
organ. organo.

him on well- Laudate eum in cym-  
cymbals; praise balis benefonantibus ;  
cymbals of joy : laudate eum in cymba-  
that breatheth lis jubilationis : \* omnis  
e Lord. spiritus laudet Domi-  
num.

Let all that *Ant.* Omnis spiritus  
h praise the laudet Dominum.

heard a voice *V.* Audiui vocem de  
heaven saying to cœlo dicentem mihi.  
Blessed are the *R.* Beati mortui, qui in  
who die in the Domino moriuntur.

*At the BENEDICTUS,*

*Anth.* I am.

*Ant.* Ego sum.

*The CANTICLE of ZACHARY. Luke i.*

**B**less'd be the Lord  
the God of *Israel*:  
\* for he hath visit'd and  
ransomed his people.

And he hath rais'd up  
a powerful Saviour <sup>1</sup> for  
us, \* in the house of his  
servant *David*.

As he promised by the  
mouth of his holy ones,  
\* his prophets from the  
beginning:

To save us from our  
enemies: \* and from the  
hands of all who hate  
us.

To act mercy with  
our fathers: \* and keep  
in mind his holy cove-  
nant.

The oath which he  
swore to our father *A-*  
*braham*; \* that he would  
grant us,

That being deliver-  
ed from the hands of  
our enemies, we should,  
without fear, \* serve  
him

With holiness and  
righteousness in his sight,  
\* all our days.

And thou, O child,  
shalt be called the pro-

**B**enedictus Dominus  
*Deus Israel*: \* quia  
visitavit, & fecit redemp-  
tionem plebis suæ.

Et erexit cornu sa-  
lutis nobis, \* in domo  
*David* pueri sui.

Sicut locutus est per  
os sanctorum, \* qui à  
sæculo sunt, propheta-  
rum ejus:

Salutem ex inimicis  
nostris: \* & de manu  
omnium, qui oderunt  
nos;

Ad faciendam miseri-  
cordiam cum patribus  
nostris: \* & memorari  
testamenti sui sancti.

Jusjurandum, quod ju-  
ravit ad *Abraham* patrem  
nostrum; \* daturum se  
nobis,

Ut sine timore, de  
manu inimicorum no-  
strum liberati, \* servia-  
mus illi

In sanctitate & justitiâ  
coram ipso, \* omnibus  
diebus nostris.

Et tu, puer, propheta  
Altissimi vocaberis: \*

<sup>1</sup> Lit. A horn of salvation.

*Lauds. Of the D E A D.* cclxxvii

phet of the most High :  
\* for thou shalt go be-  
fore the face of the Lord  
to prepare his way :

To give his people the  
knowledge of salvation  
\* for the remission of  
their sins,

Through the bowels  
of the mercy of our God,  
\* with which the day-  
spring from on high hath  
visited us ;

To give light to them,  
who sit in darkness, and  
in the shade of death : \*  
and to guide our feet in-  
to the ways of peace.

*Anth.* I am the resur-  
rection and the life ; he  
that believeth in me, al-  
tho' he were dead, shall  
live : and every one that  
liveth, and believeth in  
me, shall never die.

*The rest as directed at Vespers, p. ccxxxiv.*

~~XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX~~

## *The BURIAL SERVICE*

*For ADULTS, or grown-up people.*

*The Priest sprinkles the corpse with holy water ;  
then says the.*

*Anth.* **I**F thou shouldst  
observe iniqui-  
ties, O Lord : Lord,  
who shall stand it ?

*Pf.* cxxix. De profundis, as p. ccxxxii.

*Anth.* If thou shouldst.

præibis enim ante faciem  
Domini parare vias ejus :

Ad dandam scientiam  
salutis plebi ejus : \* in  
remissionem peccatorum  
eorum.

Per viscera misericor-  
diæ Dei nostri ; \* in  
quibus visitavit nos ori-  
ens ex alto.

Illuminare his, qui in  
tenebris & in umbrâ  
mortis sedent : \* ad di-  
rigendos pedes nostros  
in viam pacis.

*Ant.* Ego sum resur-  
rectio & vita : qui cre-  
dit in me, etiam si mor-  
tuus fuerit, vivet : &  
omnis qui vivit, & credit  
in me, non morietur in  
æternum.

*The rest as directed at Vespers, p. ccxxxiv.*

~~XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX~~

*Ant.* **S**i iniquitates ob-  
servaveris, Do-  
mine : Domine, quis sus-  
stinebit ?

*Ant.* Si iniquitates.

# REPORT OF THE BOARD OF DIRECTORS

The Board of Directors of the Company has the honor to acknowledge the receipt of the report of the Management Committee for the year ending 1911. The report is a most interesting and valuable one, and it is the duty of the Board to make a full and complete report to the shareholders.

The report of the Management Committee shows that the Company has made a most successful year, and that the business has been conducted in a most efficient and economical manner. The Board is pleased to note that the Company has been able to maintain its position as one of the leading companies in the industry, and that it has been able to meet all its obligations to its shareholders and to the public.

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For A D U L T S. cclxxix

at dreadful day, \* in die illâ tremendâ, \*  
 n heaven and earth Quando cœli movendi  
 shake: \* When thou sunt & terra: \* Dum ve-  
 come to judge the neris judicare sæculum  
 l by fire. V. I am per ignem. V. Tremens  
 l with trembling factus sum ego & timeo,  
 read, while the ex- dum discussio venerit,  
 ation is coming on, atque ventura ira. \*  
 future wrath. \* Quando cœli, &c. to V.  
 n heaven and earth, V. Dies illa, dies iræ,  
 o V. V. That day is calamitatis & miseriæ:  
 of wrath, of cala- dies magna, & amara  
 and misery: a great valde. \* Dum veneris,  
 bitter day. \* When &c. to V. V. Requiem  
 shalt come, &c. to æternum dona ei, Do-  
 V. Eternal rest give mine, & lux perpetua  
 n [or her] O Lord, luceat ei. R. Libera me,  
 ray a perpetual light &c. to V.  
 upon him [or her].  
 deliver me, &c. to V.

Lord have mercy V. Kyrie eleïson. R.  
 i. R. Christ have Christe eleïson. V. Ky-  
 y'on us. V. Lord rie eleïson.  
 mercy on us.

Our Father, in Secret.

*Here the corpse is sprinkled and incensed.*

And lead us not V. Et ne nos inducas  
 temptation. R. But in tentationem. R. Sed  
 er us from evil. V. libera nos à malo. V.  
 i the gates of hell. A portâ inferi. R. E-  
 Deliver his [or her] rue, Domine, animam  
 O Lord. V. May ejus. V. Requiescat in  
 r she] rest in peace. pace. R. Amen. V.  
 men. V. O Lord, Domine, exaudi oratio-  
 my prayer. R. nem meam. R. Et cla-  
 let my cry come mor meus ad te veniat.  
 thee. V. May the V. Dominus vobiscum.  
 be with you. R. R. Et cum spiritu tuo.  
 with thy spirit.

# cclxxx The BURIAL SERVICE

Let us pray. *Deus, cui,* as p. clxxv.

*Anth.* May the Angels lead thee into paradise: may the Martyrs receive thee at thy coming, and bring thee to the holy city of *Jerusalem*. May the Quires of Angels receive thee, and mayst thou enjoy eternal rest with the once poor *Lazarus*.

*Ant.* In paradifum deducant te Angeli: in adventu tuo fufcipient te Martyres, & perducant in civitatem sanctam *Jerusalem*. Chorus Angelorum te fufcipiat, & cum *Lazaro* quondam paupere æternam habeas requiem.

*The BLESSING of the GRAVE, or MOULD.*

Let us pray. *Deus, cujus.*

**O** God, by whose mercy the souls of the faithful enjoy rest, vouchsafe to blefs this grave, and appoint a holy Angel to guard it; and free from the bonds of all sin his [*or her*] soul, whose body is here buried; that he [*or she*] may rejoice for all eternity in thee together with thy saints. Thro' *Christ* our Lord. R. *Amen*.

*Here the Priest sprinkles and incenses the corpe, and grave or mould; then is said the*

*Anth.* I am the resurrection.

*Ant.* Ego sum resurrectio.

*CANTICLE of ZACHARY.*

*Benedictus Dominus Deus Israel,* as p. cclxxvi.

*Anth.* I am the resurrection and the life; he that believeth in me, tho' he were dead, shall live: and every one who liveth and believeth in me, shall never die.

*Ant.* Ego sum resurrectio & vita; qui credit in me, etiamfi mortuus fuerit, vivet: & omnis qui vivit & credit in me, non morietur in æternum.

*Kyrie eleison with the rest to the Prayer, as above, p. cclxxix. In the mean time the corpe is again sprinkled with holy water.*

For LITTLE CHILDREN. cclxxxi

Let us pray. *Fac, quæsumus.*

**D**Eal so favourably, O Lord, we beseech thee, with thy servant departed, that he [*or she*] may not receive the punishment due to his [*or her*] sins, who in desire observed thy will: and as in this life a true belief united him [*or her*] to the society of thy faithful, so in the other may thy mercy join him [*or her*] to the Quires of Angels. Thro' *Christ* our Lord. R. *Amen.*

V. Eternal rest give to him, [*or her*] O Lord.  
R. And may a perpetual light shine upon him [*or her*]. V. May he [*or she*] rest in peace. R. *Amen.* V. May his [*or her*] soul, and those of all the faithful departed, thro' the mercy of God, rest in peace. R. *Amen.*

V. Requiem æternam dona ei, Domine. R. Et lux perpetua luceat ei. V. Requiescat in pace. R. *Amen.* V. Anima ejus, & animæ omnium fidelium defunctorum, per misericordiam Dei, requiescant in pace. R. *Amen.*



The BURIAL SERVICE  
For LITTLE CHILDREN departed before the  
*use of reason.*

*Anth.* **M**AY the name of the Lord be blessed. *Ant.* **S**IT nomen Domini benedictum.

*Pf.* cxii. Laudate pueri, as p. xlv.

*Anth.* May the name of the Lord be blessed: now and for evermore. *Ant.* Sit nomen Domini benedictum: ex hoc nunc & usque in sæculum.

*Anth.* This child shall receive a blessing. *Ant.* Hic [*or hæc*] accipiet benedictionem.

*Pf.* xxiii. Domini est terra, as p. ccv.

*Anth.* This child shall receive a blessing from *Ant.* Hic [*or hæc*] accipiet benedictionem à



ccclxxxiv *The* BURIAL SERVICE

CANTICLE. *Dan. iii.*

**A**LL ye works of the Lord, bleſs ye the Lord: \* praife ye him, and extol him for ever.

Ye Angels of the Lord, bleſs ye the Lord: \* bleſs the Lord, ye heavens.

All ye waters above the heavens, bleſs ye the Lord: \* bleſs the Lord, all ye powers of the Lord.

Ye ſun and moon, bleſs the Lord: \* bleſs the Lord, ye ſtars of heaven.

Ye rain and dew, bleſs ye the Lord: \* all ye ſpirits of God, bleſs the Lord.

Ye fire and heat, bleſs ye the Lord: \* bleſs the Lord, ye cold and heat.

Ye dews and hoar-froſt, bleſs the Lord: \* bleſs the Lord, ye froſt and cold.

Ye ice and ſnows, bleſs ye the Lord: \* bleſs the Lord, ye nights and days.

Ye light and darkneſs, bleſs ye the Lord: \* bleſs the Lord, ye thunder and clouds.

**B**enedicite omnia opera Domini Domino: \* laudate, & ſuperexalte eum in ſæcula.

Benedicite Angeli Domini Domino: \* benedicite cœli Domino.

Benedicite aquæ omnes, quæ ſuper cœlos ſunt, Domino: \* benedicite omnes virtutes Domini Domino.

Benedicite ſol & luna Domino: \* benedicite ſtellæ cœli Domino.

Benedicite omnis imber & ros Domino: \* benedicite omnes ſpiritus Dei Domino.

Benedicite ignis & æſtus Domino: \* benedicite frigus, & æſtus Domino.

Benedicite rores & pruina Domino: \* benedicite gelu & frigus Domino.

Benedicite glacies & nives Domino: \* benedicite noctes & dies Domino.

Benedicite lux & tenebræ Domino: \* benedicite fulgura & nubes Domino.

**For LITTLE CHILDREN: cclxxxv**

Let the earth bleſs the  
Lord : \* let it praife and  
extol him for ever.

Ye mountains and ye  
hills, bleſs ye the Lord :  
\* bleſs ye the Lord, all  
ye things that bud on the  
earth.

Ye fountains bleſs the  
Lord : \* bleſs the Lord,  
all ye ſeas and rivers.

Ye whales and all ye  
things that move in the  
waters, bleſs ye the Lord :  
\* bleſs the Lord, all ye  
birds of heaven.

All ye wild beaſts and  
cattle, bleſs ye the Lord :  
\* bleſs the Lord, ye ſons  
of men.

Let *Iſrael* bleſs the  
Lord : \* praife and extol  
him for ever.

Ye prieſts of the Lord,  
bleſs ye the Lord : \* bleſs  
ye the Lord, ye ſervants  
of the Lord.

Ye ſpirits and ſouls of  
the righteous ones, bleſs  
ye the Lord : \* bleſs the  
Lord, ye ſaints and hum-  
ble of heart.

*Ananias, Azarias, Mi-  
ſael*, bleſs ye the Lord : \*  
praife ye him, and extol  
him for ever.

Let us bleſs the Fa-  
VOL. II.

Benedicat terra Do-  
minum : \* laudet & ſu-  
perexaltet eum in ſæ-  
cula.

Benedicite montes &  
colles Domino : \* bene-  
dicite univerſa germi-  
nantia in terrâ Domino.

Benedicite fontes Do-  
mino : \* benedicite ma-  
ria & flumina Domino.

Benedicite cete & om-  
nia quæ moventur in a-  
quis Domino : \* benedi-  
cite omnes volucres cœ-  
li Domino.

Benedicite omnes beſ-  
tiæ & pecora Domino : \*  
benedicite filii hominum  
Domino.

Benedicat *Iſrael* Do-  
minum : \* laudet & ſuper-  
exaltet eum in ſæcula.

Benedicite ſacerdotes  
Domini Domino : \* be-  
nedicite ſervi Domini  
Domino.

Benedicite ſpiritus &  
animæ juſtorum Domi-  
no : \* benedicite ſancti &  
humiles corde Domino.

Benedicite *Anania,*  
*Azaria, Miſael*, Domi-  
no : \* laudate, & ſuper-  
exaltate eum in ſæcula.

Benedicamus Patrem,

# cclxxxvi The PENITENTIAL

ther, Son, and Holy & Filium, cum Sancto  
Ghost: \* let us praise Spiritu: \* laudemus, &  
and extol him for ever. superexaltemus eum in  
sæcula.

Glory, &c.

Gloria, &c.

*Anth.* Bless the Lord.

*Ant.* Benedicite.

*V.* May the Lord. *R.* And with. Let us pray.

PRAYER. *Deus, qui.*

**O** God, who by a wonderful order hast regulated  
the employments of angels and men, grant  
that those, who are always ministring before thee in  
heaven, may defend our lives here on earth. Thro'.  
*R. Amen.*

XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX

## The SEVEN PENITENTIAL PSALMS.

*Anth.* Remember not.

*Ant.* Ne reminiscaris.

I.

*Pf.* vi. Domine, ne in furore, *p.* ccxl.

II.

*Pf.* xxxi.

**H**Appy they, whose  
iniquities are re-  
mitted: \* and whose  
sins are covered.

**B**eatæ quorum remis-  
sæ sunt iniquitates:  
\* & quorum tecta sunt  
peccata.

Happy the man, to  
whom the Lord hath  
not imputed <sup>1</sup> sin, \* and  
in whose soul there is  
no guile <sup>m</sup>.

Beatus vir cui non  
imputavit Dominus pec-  
catum, \* nec est in spi-  
ritu ejus dolus.

Because I was silent  
<sup>n</sup> did my bones grow

Quoniam tacui, inve-  
teraverunt ossa mea: \*

<sup>1</sup> Expl. Of whose sins God hath not kept a rigorous and exact  
account, nor treated him accordingly.

<sup>m</sup> Expl. Who doth not deceive himself by a false and pretended  
repentance.

<sup>n</sup> Expl. Because I confessed not my sins, I lost all my strength,  
signified by the bone: I remained in languor and stupidity, not  
withstanding my crying out.

P S A L ' M S. cclxxxvii

\* while I cried out dum clamarem totâ die.  
whole day long.

or day and night thy  
I was heavy on me :  
ossed and tumbled in  
anguish, while the  
I was thrust in.

ly sin I *then* made  
vn to thee : \* and  
injustice I no *longer*

said : I will confess  
st myself my inju-  
to the Lord : \* and  
didst remit the im-  
of my sin.

or this shall every  
o pray unto thee,  
proper season :

nd even in a deluge  
any waters, \* near  
they shall not come.

hou art my refuge  
e distress that hath  
mpassed me : \* do  
, in whom I exult,  
e me from those  
have beset me.

P will give thee un-  
standing, and instruct  
in this way, in  
h thou art to walk :  
will fix on thee my

Quoniam die ac nocte  
gravata est super me ma-  
nus tua : \* conversus  
sum in ærumnâ meâ,  
dum configitur spina.

Delictum meum cog-  
nitum tibi feci : \* & in-  
justitiam meam non ab-  
scondi.

Dixi : confitebor ad-  
versum me injustitiam  
meam Domino : \* & tu  
remisisti impietatem pec-  
cati mei.

Pro hac orabit ad te  
omnis sanctus, \* in tem-  
pore opportuno.

Verum tamen in dilu-  
vio aquarum multarum :  
\* ad eum non approxi-  
mabunt.

Tu es refugium me-  
um à tribulatione, quæ  
circumdedit me : \* ex-  
ultatio mea, erue me à  
circumdantibus me.

Intellectum tibi dabo,  
& instruam te in viâ hâc,  
quâ gradiêris : \* firma-  
bo super te oculos meos.

a a 2

xpl. Every one made holy, by being separated from the rest of  
nd, by the knowledge of religion and the means of salvation,  
in a seasonable and acceptable time, sue for the like mercy, and  
the same means, viz. an humble confession of his guils.  
xpl. God speaks to the humble and penitent sinner.

## cclxxxviii *The* PENITENTIAL

Become not like unto  
the horse and mule, \*  
who have no understand-  
ing.

<sup>1</sup> With bit and bridle  
bind the jaws \* of such,  
as keep not near thee.

Many are the scour-  
ges of the sinner, \* but  
him that hopeth in the  
Lord mercy shall en-  
compass.

Rejoice in the Lord,  
and leap for joy, O ye  
righteous ones: \* and  
praise him all ye right of  
heart.

Nolite fieri sicut e-  
quus & mulus, \* qui-  
bus non est intellectus.

In campo & freno  
maxillaseorum constri-  
nge, \* qui non approxi-  
mant ad te.

Multa flagella pecca-  
toris, \* sperantem au-  
tem in Domino miseri-  
cordia circumdabit.

Lætamini in Domi-  
no, & exultate iusti: \* &  
gloriamini omnes recti  
corde.

### III.

*Ps.* xxxvii.

**L**Ord, in thy fury re-  
buke me not: \*  
nor chastise me in thy  
wrath.

For thy arrows are  
fixed in me: \* and thy  
hand is strong upon me.

There is nothing  
whole in my flesh by rea-  
son of thy wrath: \* nor  
is there ease to my bones  
by reason of my sins.

For my iniquities  
have got above my

**D**omine, ne in fu-  
rore tuo arguas  
me: \* neque in irâ tuâ  
corripas me.

Quoniam sagittæ tuæ  
infixæ sunt mihi: \* &  
confirmasti super mema-  
num tuam.

Non est sanitas in car-  
ne meâ à facie iræ tuæ:  
\* non est pax ossibus  
meis à facie peccatorum  
meorum.

Quoniam iniquitates  
meæ supergressæ sunt ca-

<sup>1</sup> Expl. *The penitent begs of God that he would lay all under a salutary restraint, who otherwise, by the frailty of their nature, would withdraw from him. So the Church prescribes to her children salutary practices of mortification and penance.*

P S A L M S. cclxxxix

and like a hea-  
ght are now too  
or me.

ified and cor-  
are my sores, \*  
on of my folly.

become mise-  
and go bowed  
\* all the day  
sorrow I walked

put meum : \* & sicut  
onus grave gravatæ sunt  
super me.

Putruerunt & corrup-  
tæ sunt cicatrices meæ,  
\* à facie insipientiæ meæ.

Miser factus sum, &  
curvatus sum usque in  
finem : \* totâ die con-  
tristatus egrediebar.

my loins are fill-  
illusions : \* and  
nothing sound  
ny flesh.

afflicted and ex-  
ly distressed : \*  
ed out in the  
g of my heart.

, before thee is  
I desire : \* nor  
roaning hid from

heart is quite dis-  
my strength hath  
rfook me : \* the  
ht of my eyes is  
longer with me.  
friends and my  
ours \* drew near  
me and stood up.

my near neigh-  
ood at a distance :  
hey made use of  
who. sought my

Quoniam lumbi mei  
impleti sunt illusionibus :  
\* et non est sanitas in  
carne meâ.

Afflictus sum & hu-  
miliatus sum nimis : \*  
rugiebam à gemitu cor-  
dis mei.

Domine, ante te omne  
desiderium meum : \* &  
gemitus meus à te non  
est absconditus.

Cor meum conturba-  
tum est, dereliquit me  
virtus mea : \* & lumen  
oculorum meorum, &  
ipsum non est mecum.

Amici mei & proximi  
mei \* adversum me ap-  
propinquaverunt & ste-  
terunt.

Et qui juxta me erant  
de longè steterunt : \* &  
vim faciebant, qui quæ-  
rebant animam meam.

those that sought

Et qui inquirebant

## ccxc *The* PENITENTIAL

me harm, uttered lies :  
\* and contrived snares.  
all day long.

But I, as deaf, heard  
not : \* and as one dumb,  
who openeth not his  
mouth.

And I was like a man  
that heareth not : \* and  
hath not in his mouth  
replies.

For in thee, O Lord,  
did I put my trust : \*  
thou wilt hear me, O  
Lord, my God.

For I said : let not  
my enemies ever triumph  
over me ; \* for while  
my feet are tottering,  
they speak great things  
against me.

But I am prepared for  
scourges : \* and my  
grief is always in my  
fight.

And I will publish  
my own iniquity : \* and  
I will bear in mind my  
sin.

But my enemies are  
still alive, and are be-  
come too strong for me :  
\* and they are many  
who hate me wrongfully.

They who return evil  
for good, spoke ill of  
me : \* because I followed  
what was right.

mala mihi, locuti sunt  
vanitates : \* & dolos totâ  
die meditabantur.

Ego autem, tanquam  
surdus, non audiebam :  
\*& sicut mutus non aperiens  
os suum.

Et factus sum sicut  
homo non audiens : \*  
& non habens in ore suo  
redargutiones.

Quoniam in te, Domine,  
speravi : \* tu exaudies  
me, Domine, Deus meus.

Quia dixi : ne quando  
supergaudeant mihi  
inimici mei : \* & dum  
commoventur pedes mei,  
super me magna locuti  
sunt.

Quoniam ego in flagella  
paratus sum : \* &  
dolor meus in conspectu  
meo semper.

Quoniam iniquitatem  
meam annuntiabo : \* &  
cogitabo pro peccato  
meo.

Inimici autem mei vivunt,  
& confirmati sunt  
super me : \* & multiplicati  
sunt qui oderunt  
me iniquè.

Qui retribuunt mala  
pro bonis, detrahebant  
mihi : \* quoniam sequebar  
bonitatem.

Forſake me not, O  
Lord, my God : \* de-  
part not thou from me.

Come thou unto my  
aid : \* Lord God of  
my ſalvation.

Ne derelinquas me,  
Domine, Deus meus : \*  
ne diſceſſeris à me.

Intende in adjutorium  
meum : \* Domine De-  
us ſalutis meæ.

## IV.

*Pſ.* 1. Miſerere, *p.* cclxiv.

## V.

*Pſ.* ci.

**O** Lord, hear thou  
my prayer : \* and  
let my cry come unto  
thee.

Turn not away thy  
face from me : \* in  
whatever day I am di-  
ſtreſſed, incline thine ear  
to me.

Whatever day I call  
on thee : \* hear thou  
me ſpeedily.

For vaniſhed like  
ſmoke, are all my days :  
\* and my bones are dri-  
ed like fuel.

I am ſmitten like the  
grafs ; and my heart is  
withered : \* for I for-  
got to eat my bread.

With the noiſe of my  
groaning, \* my bone hath  
cleaved to my fleſh.

I am become like the  
pelican of the deſert : \*  
I am become like the  
ſcreech-owl in the cot-  
tage.

**D**omine, exaudi o-  
rationem meam :  
\* & clamor meus ad te  
veniat.

Non avertas faciem  
tuam à me : \* in quâ-  
cunque die tribulor, in-  
clina ad me aurem tu-  
am.

In quâcunque die in-  
vocavero te : \* veloci-  
ter exaudi me.

Qui defecerunt, ſicut  
fumus, dies mei : \* &  
oſſa mea, ſicut cremium,  
aruerunt.

Percuſſus ſum ut ſœ-  
num ; & aruit cor me-  
um : \* quia oblitus ſum  
comedere panem meum.

A voce gemitûs mei,  
\* adhæſit os meum car-  
ni meæ.

Similis factus ſum pe-  
licano ſolitudinis : \* fac-  
tus ſum ſicut nyctico-  
rax in domicilio.



## ccxcli The PENITENTIAL

I have kept awake : \*  
and am become like the  
lonely sparrow on the  
house-top.

The whole day long  
my enemies upbraided  
me : \* and those who  
praised, swore against  
me.

For ashes, like bread,  
I ate : \* and my drink I  
mixt with tears ;

By reason of thy wrath  
and indignation : \* for  
having raised me up,  
thou cast me down.

My days, like a sha-  
dow, have passed away : \*  
and I am withered like  
grafs.

But thou, O Lord, art  
for ever : \* and thy me-  
morial from age to age.

And thou arising wilt  
take pity on *Sion* : \* be-  
cause the time to take  
pity on her is come.

For the stones thereof  
are dear to thy servants : \*  
and they shall have pity  
on the land thereof.

And the *Gentiles* shall  
fear thy name, O Lord :  
\* and all the kings of the  
earth thy glory.

Vigilavi : \* & factus  
sum sicut passer solitarius  
in tecto.

Totâ die exprobra-  
bant mihi inimici mei : \*  
& qui laudabant me, ad-  
versum me jurabant.

Quia cinerem, tan-  
quam panem, manduca-  
bam : \* & potum meum  
cum fletu miscebam ;

A facie iræ & indig-  
nationis tuæ : \* quia ele-  
vans allifisti me.

Dies mei, sicut um-  
bra, declinaverunt : \* &  
ego sicut sænum arui.

Tu autem, Domine,  
in æternum permanes : \*  
& memoriale tuum in  
generationem & genera-  
tionem.

Tu exurgens misere-  
beris *Sion* : \* quia tempus  
miserendi ejus, quia ve-  
nit tempus.

Quoniam placuerunt  
servis tuis lapides ejus : \*  
& terræ ejus miserebun-  
tur.

Et timebunt *Gentes*  
nomen tuum, Domine : \*  
& omnes reges terræ  
gloriam tuam.

P S A L M S      ccxciii

he Lord hath built  
: \* and he shall  
e seen in his glo-

Quia ædificavit Do-  
minus *Sion*: \* & videbi-  
tur in gloriâ suâ.

hath had regard to  
ayer of the hum-  
nd hath not slight-  
r request.

Respexit in orationem  
humilium: \* & non spre-  
vit precem eorum.

these things be  
for another gene-  
:\* and a people to  
le, shall praise the

Scribantur hæc in ge-  
neratione alterâ: \* & po-  
pulus qui creabitur, lau-  
dabit Dominum.

he hath looked  
from his holy place  
h: \* the Lord hath  
down from hea-  
earth:

Quia prospexit de ex-  
celso sancto suo: \* Domi-  
nus de cœlo in terram  
aspexit:

at he might hear  
oans of those in  
: \* that he might  
the children of  
in:

Ut audiret gemitus  
compeditorum: \* ut sol-  
veret filios interempto-  
rum:

at they may pub-  
*Sion* the name of  
rd: \* and his praise  
*usalem*;

Ut annuntient in *Sion*  
nomen Domini: \* & lau-  
dem ejus in *Jerusalem*;

men the nations  
ogether, \* and the  
*thereof*, to serve  
rd.

In conveniendo popu-  
los in unum, \* & reges,  
ut serviant Domino.

said to him in the  
of his strength: \*  
wness of my days  
known to me.

Respondit ei in viâ  
virtutis suæ: \* paucitatem  
dierum meorum nuntia  
mihi.

l me not back in  
dft of my days: \*  
eneration to gene-  
are thy years.

Ne revoces me in di-  
midio dierum meorum:  
\* in generationem & ge-  
nerationem anni tui.

## ccxciv *The* PENITENTIAL

In the beginning, O Lord, didst thou create the earth: \* and the work of thy hands are the heavens.

They shall perish, but thou endurest: \* and they all, like a garment, shall grow old.

And like a cloak shalt thou change them, and they shall be changed: \* but thou art still the same, and thy years shall not fail.

The children of thy servants shall have a place of abode: \* and their seed shall prosper for ever.

Initio tu, Domine, terram fundasti: \* & opera manuum tuarum sunt cœli.

Ipsi peribunt, tu autem permanes: \* & omnes, sicut vestimentum, veterascent.

Et sicut opertorium mutabis eos, & mutabuntur: \* tu autem idem ipse es, & anni tui non deficient.

Filii servorum tuorum habitabunt: \* & semen eorum in sæculum dirigetur.

### VI.

*Pf.* cxxix. De profundis, *p.* ccxxxii.

### VII.

*Pf.* ccxvi.

**O** Lord, hear thou my prayer with thine ears, hearken to my petition according to thy sure promise: \* hear me in thy justice.

And enter not into judgment with thy servant: \* for no one living shall be found righteous in thy sight.

For the enemy hath pursued my soul: \* he

**D**omine, exaudi orationem meam: auribus percipe obsecrationem meam in veritate tuâ: \* exaudi me in tuâ justitia.

Et ne intres in iudicium cum servo tuo: \* quia non justificabitur in conspectu tuo omnis vivens.

Quia persecutus est inimicus animam me-

brought down to  
earth my life.

Thou hath put me in  
some places, like  
lead of old : \* the  
liff of my spirit is  
great for me, my  
t within me is dif-  
ed.

called to mind the  
of old ; I medita-  
on all thy works : \*  
the works of thy  
ls did I muse.

have stretched forth  
hands to thee : \* my  
like earth without  
er is to thee.

quickly hear me  
, O Lord : \* my  
: faints away.

urn not away thy  
from me : \* for I  
then be like those  
go down into the

et me early in the  
ning hear thy mer-  
\* for it is in thee I  
ed.

ake known to me  
way in which I am  
alk : \* for to thee  
I raifed up my

efcue me from my  
nies, O Lord, to  
have I fled : \* teach

am : \* humiliavit in ter-  
râ vitam meam.

Collocavit me in ob-  
fcuris ficut mortuos sæ-  
culi : \* & anxius eft  
super me fpiritus meus,  
in me turbatum eft cor  
meum.

Memor fui dierum  
antiquorum, meditatufum  
in omnibus operibus  
tuis : \* in factis manuum  
tuarum medita-  
bar.

Expandi manus meas  
ad te : \* anima mea fi-  
cut terra fine aquâ tibi.

Velociter exaudi me,  
Domine : \* defecit fpiri-  
tus meus.

Non avertas faciem  
tuam à me : \* & fimilis  
ero defcendentibus in la-  
cum.

Auditam fac mihi ma-  
ne mifericordiam tuam :  
\* quia in te fperavi.

Notam fac mihi vi-  
am, in quâ ambulem : \*  
quia ad te levavi ani-  
mam meam.

Eripe me de inimicis  
meis, Domine, ad te  
confugi : \* doce me fa-

ccxcvi      *The* L I T A N Y.

me to do thy will, because thou art my God.

Thy good Spirit shall lead me to the righteous land : \* for thy own name sake, O Lord, wilt thou save my life according to thy justice.

Thou wilt bring forth from distress my soul : \* and in thy mercy wilt thou destroy my enemies.

Thou wilt destroy all, who distress my soul : \* because I am thy servant.

*Anth.* Remember not, O Lord, our offences, nor those of our parents, neither take thou vengeance on our sins.

cere voluntatem tuam, quia Deus meus es tu.

Spiritus tuus bonus deducet me in terram rectam : \* & propter nomen tuum, Domine, vivificabis me in æquitate tuâ.

Educes de tribulatione animam meam : \* & in misericordiâ tuâ disperdes inimicos meos.

Et perdes omnes, qui tribulant animam meam : \* quoniam ego servus tuus sum.

*Ant.* Ne reminiscaris, Domine, delicta nostra, vel parentum nostrorum : neque vindictam sumas de peccatis nostris.

*The* L I T A N Y.

**L**ord have mercy on us.

*Christ* have mercy on us.

Lord have mercy on us.

*Christ* hear us.

*Christ* graciously hear us.

God the Father of heaven : have mercy on us.

God the Son, Redeemer of the world : have mercy.

**K**Yrie eleison.

*Christe* eleison.

Kyrie eleison.

*Christe* audi nos.

*Christe* exaudi nos.

Pater de cœlis Deus : miserere nobis.

Fili, Redemptor mundi, Deus : miserere.

The LITANY. ccxcvii

|                                     |                                   |
|-------------------------------------|-----------------------------------|
| God the Holy Ghost :                | Spiritus Sancte Deus :            |
| Have mercy.                         | Miserere.                         |
| Holy Trinity, one                   | Sancta Trinitas, unus             |
| God : Have mercy.                   | Deus : Miserere.                  |
| Holy <i>Mary</i> : Pray for         | Sancta <i>Maria</i> : Ora         |
| us.                                 | pro nobis.                        |
| Holy Mother of God :                | Sancta Dei Genetrix :             |
| Pray.                               | Ora.                              |
| Holy Virgin of Vir-                 | Sancta Virgo Virgi-               |
| gins : Pray.                        | num : Ora.                        |
| St <i>Michael</i> : Pray.           | Sancte <i>Michael</i> : Ora.      |
| St <i>Gabriel</i> : Pray.           | Sancte <i>Gabriel</i> : Ora.      |
| St <i>Raphael</i> : Pray.           | Sancte <i>Raphael</i> : Ora.      |
| All ye holy angels                  | Omnes sancti angeli               |
| and archangels : Pray               | & archangeli : Orate pro          |
| ye for us.                          | nobis.                            |
| All ye holy orders of               | Omnes sancti beato-               |
| blessed spirits : Pray ye.          | rum spirituum ordines :           |
|                                     | Orate.                            |
| St <i>John</i> the <i>Baptist</i> : | Sancte <i>Joannes</i> <i>Bap-</i> |
| Pray.                               | <i>tista</i> : Ora.               |
| St <i>Joseph</i> : Pray.            | Sancte <i>Joseph</i> : Ora.       |
| All ye holy patriarchs              | Omnes sancti patri-               |
| and prophets : Pray ye.             | archæ & prophetæ : O-             |
|                                     | rate.                             |
| St <i>Peter</i> : Pray.             | Sancte <i>Petre</i> : Ora.        |
| St <i>Paul</i> : Pray.              | Sancte <i>Paule</i> : Ora.        |
| St <i>Andrew</i> : Pray.            | Sancte <i>Andrea</i> : Ora.       |
| St <i>James</i> : Pray.             | Sancte <i>Jacobe</i> : Ora.       |
| St <i>John</i> : Pray.              | Sancte <i>Joannes</i> : Ora.      |
| St <i>Thomas</i> : Pray.            | Sancte <i>Thoma</i> : Ora.        |
| St <i>James</i> : Pray.             | Sancte <i>Jacobe</i> : Ora.       |
| St <i>Philip</i> : Pray.            | Sancte <i>Philippe</i> : Ora.     |
| St <i>Bartholomy</i> : Pray.        | Sancte <i>Bartholomæ</i> :        |
|                                     | Ora.                              |
| St <i>Matthew</i> : Pray.           | Sancte <i>Matthæ</i> : O-         |
|                                     | ra.                               |
| St <i>Simon</i> : Pray.             | Sancte <i>Simon</i> : Ora.        |

St *Thaddæe* : Pray.

St *Matthias* : Pray.

St *Barnaby* : Pray.

St *Luke* : Pray.

St *Mark* : Pray.

All ye holy apostles  
and evangelists : Pray ye  
for us.

All ye holy disciples  
of the Lord : Pray ye.

All ye holy innocents :  
Pray ye.

St *Stephen* : Pray.

St *Laurence* : Pray.

St *Vincent* : Pray.

St *Fabian* and St *Se-  
bastian* : Pray ye.

St *John* and St *Paul* :  
Pray ye.

St *Cosmas* and St *Da-  
mian* : Pray ye.

St *Gervase* and St *Pro-  
tase* : Pray ye.

All ye holy martyrs :  
Pray ye.

St *Sylveſter* : Pray.

St *Gregory* : Pray.

St *Ambroſe* : Pray.

St *Augustine* : Pray.

St *Jerome* : Pray.

St *Martin* : Pray.

St *Niclas* : Pray.

All ye holy bishops  
and confessors : Pray ye.

All ye holy doctors :  
Pray ye.

St *Anthony* : Pray.

Sancte *Thaddæe* : Ora.

Sancte *Matthia* : Ora.

Sancte *Barnaba* : Ora.

Sancte *Luca* : Ora.

Sancte *Marce* : Ora.

Omnes sancti aposto-  
li & evangelistæ : Orate  
pro nobis.

Omnes sancti discipu-  
li Domini : Orate.

Omnes sancti inno-  
centes : Orate.

Sancte *Stephans* : Ora.

Sancte *Laurenti* : Ora.

Sancte *Vincenti* : Ora.

Sancti *Fabiane* & *Se-  
bastiane* : Orate.

Sancti *Joannes* &  
*Paule* : Orate.

Sancti *Cosma* & *Da-  
miane* : Orate.

Sancti *Gervasi* & *Pro-  
tasi* : Orate.

Omnes sancti mar-  
tyres : Orate.

Sancte *Sylveſter* : Ora.

Sancte *Gregori* : Ora.

Sancte *Ambroſi* : Ora.

Sancte *Augustine* : Ora.

Sancte *Hieronymus* :  
Ora.

Sancte *Martine* : Ora.

Sancte *Nicolae* : Ora.

Omnes sancti ponti-  
fices & confessores : O-  
rate.

Omnes sancti docto-  
res : Orate.

Sancte *Antoni* : Ora.

The LITANY. ccxcix

|                                                                  |                                                            |
|------------------------------------------------------------------|------------------------------------------------------------|
| St Bennet : Pray.                                                | Sancte Benedicte : Ora.<br>ra.                             |
| St Bernard : Pray.                                               | Sancte Bernarde : Ora.<br>ra.                              |
| St Dominick : Pray.                                              | Sancte Dominice : Ora.<br>ra.                              |
| St Francis : Pray.                                               | Sancte Francisce : Ora.<br>ra.                             |
| All ye holy priests and<br>Levites : Pray ye.                    | Omnes sancti sacer-<br>dotes & Levitæ : Orate.             |
| All ye holy monks<br>and hermits : Pray ye.                      | Omnes sancti mona-<br>chi & eremitæ : Orate.               |
| St Mary Magdalen :<br>Pray.                                      | Sancta Maria Mag-<br>dalena : Ora.                         |
| St Agatha : Pray.                                                | Sancta Agatha : Ora.                                       |
| St Lucy : Pray.                                                  | Sancta Lucia : Ora.                                        |
| St Agnes : Pray.                                                 | Sancta Agnes : Ora.                                        |
| St Cecilia : Pray.                                               | Sancta Cæcilia : Ora.                                      |
| St Catharine : Pray.                                             | Sancta Catharina : Ora.<br>ra.                             |
| St Anastasia : Pray.                                             | Sancta Anastasia : Ora.<br>ra.                             |
| All ye holy virgins<br>and widows : Pray ye.                     | Omnes sanctæ virgi-<br>nes & viduæ : Orate.                |
| All ye men and wo-<br>men saints of God : In-<br>tercede for us. | Omnes sancti & sanc-<br>tæ Dei : Intercedite pro<br>nobis. |
| Be merciful unto us :<br>spare us, O Lord.                       | Propitius esto : Parce<br>nobis Domine.                    |
| Be merciful unto us :<br>Graciously hear us, O<br>Lord.          | Propitius esto : Exau-<br>di nos, Domine,                  |
| From all evil : O<br>Lord, deliver us.                           | Ab omni malo : Li-<br>bera nos, Domine.                    |
| From all sin : O Lord.                                           | Ab omni peccato :<br>Libera.                               |
| From thy wrath : O<br>Lord,                                      | Ab irâ tuâ : Libera.                                       |



From a sudden and unprovided death: O Lord.  
*A* subitaneâ & improvitâ morte: Libera.

From the deceits of the devil: O Lord.  
*Ab* insidiis diaboli: Libera.

From anger, hatred, and all ill will: O Lord.  
*Ab* irâ, odio, & omni malâ voluntate: Libera.

From the spirit of fornication: O Lord.  
*A* spiritu fornicationis: Libera.

From lightning and tempest: O Lord.  
*A* fulgure et tempestate: Libera.

From everlasting death: O Lord.  
*A* morte perpetuâ: Libera.

By the mystery of thy holy incarnation: O Lord.  
*Per* mysterium sanctæ incarnationis tuæ: Libera.

By thy coming: O Lord.  
*Per* adventum tuum: Libera.

By thy nativity: O Lord.  
*Per* nativitatem tuam: Libera.

By thy baptism and holy fast: O Lord.  
*Per* baptismum & sanctum jejunium tuum: Libera.

By thy cross and passion: O Lord.  
*Per* crucem & passionem tuam: Libera.

By thy death and burial: O Lord.  
*Per* mortem & sepulturam tuam: Libera.

By thy holy resurrection: O Lord.  
*Per* sanctam resurrectionem tuam: Libera.

By thy wonderful ascension: O Lord.  
*Per* admirabilem ascensionem tuam: Libera.

By the coming of the holy Ghost the Comforter: O Lord.  
*Per* adventum Spiritûs sancti Paracliti: Libera.

In the day of judgment: O Lord.  
*In* die judicii: Libera.

We sinners: We beseech thee, hear us.  
*Peccatores: Te rogamus, audi nos.*

*The* L I T A N Y.      ecci:

|                                                                                                              |                                                                                                                               |
|--------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------|
| hat thou spare us :<br>beseech.                                                                              | Ut nobis parcas : Te<br>rogamus.                                                                                              |
| hat thou pardon us :<br>beseech.                                                                             | Ut nobis indulgeas :<br>Te rogamus.                                                                                           |
| hat thou vouchsafe<br>ring us to true re-<br>ance : We beseech.                                              | Ut ad veram poeni-<br>tentiam nos perducere<br>digneris : Te rogamus.                                                         |
| hat thou vouchsafe<br>overn and preserve<br>holy church : We<br>ech.                                         | Ut ecclesiam tuam<br>sanctam regere & con-<br>servare digneris : Te ro-<br>gamus.                                             |
| hat thou vouchsafe<br>eserve our apostolick<br>ite, and all orders<br>ne church in holy<br>ion : We beseech. | Ut domnum apostoli-<br>cum, & omnes ecclesia-<br>sticos ordines in sanctâ<br>religione conservare dig-<br>neris : Te rogamus. |
| hat thou vouchsafe<br>umble the enemies<br>ne holy church : We<br>ech.                                       | Ut inimicos sanctæ<br>ecclesiæ humiliare dig-<br>neris : Te rogamus.                                                          |
| hat thou vouchsafe<br>ive peace and true<br>ord to christian<br>s and princes : We<br>ech.                   | Ut regibus & princi-<br>pibus christianis pacem &<br>veram concordiam do-<br>nare digneris : Te ro-<br>gamus.                 |
| hat thou vouchsafe<br>rant peace and uni-<br>o all christian peo-<br>: We beseech.                           | Ut cuncto populo<br>christiano pacem & u-<br>nitatem largiri digneris :<br>Te rogamus.                                        |
| hat thou vouchsafe<br>strengthen and pre-<br>e us in thy holy ser-<br>: We beseech.                          | Ut nosmetipsos in<br>tuo sancto servitio con-<br>fortare, & conservare<br>digneris : Te rogamus.                              |
| hat thou raise up<br>minds to heavenly<br>res : We beseech.                                                  | Ut mentes nostras ad<br>cœlestia desideria erigas :<br>Te rogamus.                                                            |
| hat thou render e-<br>al good to all those                                                                   | Ut omnibus benefac-<br>toribus nostris sempiter-                                                                              |

that do us good : We beseech.

That thou deliver our souls, those of our brethren, relations, and benefactors from eternal damnation: We beseech.

That thou vouchsafe to give, and to preserve the fruits of the earth : We beseech.

That thou vouchsafe to give eternal rest to all the faithful departed : We beseech.

That thou vouchsafe graciously to hear us : We beseech.

Son of God : We beseech.

Lamb of God, who takest away the sins of the world : Spare us, O Lord.

Lamb of God, who takest away the sins of the world : Hear us, O Lord.

Lamb of God, who takest away the sins of the world : Have mercy on us.

*Christ* hear us.

*Christ* graciously hear us.

Lord have mercy on us.

na bona retribuas : Te rogamus.

Ut animas nostras, fratrum, propinquorum, & benefactorum nostrorum ab æternâ damnatione eripias : Te rogamus.

Ut fructus terræ dare, & conservare digneris : Te rogamus.

Ut omnibus fidelibus defunctis requiem æternam donare digneris : Te rogamus.

Ut nos exaudire digneris : Te rogamus.

Fili Dei : Te rogamus.

Agnus Dei, qui tollis peccata mundi : Parce nobis, Domine.

Agnus Dei, qui tollis peccata mundi : Exaudi nos, Domine.

Agnus Dei, qui tollis peccata mundi : Misere nobis.

*Christe* audi nos.

*Christe* exaudi nos.

Kyrie eleison.

The LITANY. ecclii

*Christ* have mercy on *Christe* eleison.  
us.

Lord have mercy on Kyrie eleison.  
us.

Our Father. *In Secret.*

*V.* And lead us not *V.* Et ne nos inducas  
into temptation. in tentationem.

*R.* But deliver us *R.* Sed libera nos à  
from evil. malo.

*Pf.* lxix.

**O** God, come thou to  
my assistance : \* **O**  
Lord, make haste to help  
me.

Let them be con-  
founded and put to  
shame, \* who seek my  
soul.

Let them be put to  
flight and shame, \* who  
wish me harm.

Let them be forth-  
with put to flight and  
shame, \* who say to me,  
Ahà, ahà<sup>r</sup>.

Let all rejoice and ex-  
ult in thee, who seek  
thee : \* and let those  
who love thy salvation<sup>s</sup>,  
ever say : May the Lord  
be magnified.

But I am poor and  
needy : \* **O** God help  
me.

**D**eus in adjutorium  
meum intende : \*  
**D**omine, ad adjuvan-  
dum me festina.

Confundantur & re-  
vereantur, \* qui quæ-  
runt animam meam.

Avertantur retrorsum,  
& erubescant, \* qui vo-  
lunt mihi mala.

Avertantur statim e-  
rubescences, \* qui di-  
cunt mihi, Euge, euge.

Lætentur & exultent  
in te, omnes qui quæ-  
runt te : \* & dicant sem-  
per : magnificetur **D**o-  
minus : qui diligunt sa-  
lutare tuum.

Ego vero egenus &  
pauper sum : \* **D**eus, ad-  
juva me.

<sup>r</sup> Expl. *Who use taunting and insulting speeches to me.*

<sup>s</sup> Expl. *Love thee their Saviour, or desire to be saved by thee.*

# accir The LITANY.

Thou art my helper  
and my deliverer: \* O  
Lord, make no delay.

*V.* Glory be to the  
Father, &c.

*R.* As it was, &c.

*V.* Save thy servants.

*R.* Who put their  
trust in thee, my God.

*V.* Be to us, O Lord,  
a tower of strength.

*R.* From the face of  
the enemy.

*V.* Let not the ene-  
my prevail against us.

*R.* Nor the son of  
iniquity hurt us any  
more.

*V.* O Lord, deal not  
with us according to our  
sins.

*R.* Nor reward us ac-  
cording to our iniquities.

*V.* Let us pray for our  
chief bishop *N.*

*R.* May the Lord pre-  
serve him, and prolong  
his life, and make him  
happy on earth, and de-  
liver him not up to the  
will of his enemies.

*V.* Let us pray for  
our king:

*R.* O Lord, save the  
king, and hear us in the  
day we shall call upon  
thee.

*Adjutor meus, & li-  
berator meus es tu: \*  
Domine, ne moreris.*

*V. Gloria Patri, &c.*

*R. Sicut erat, &c.*

*V. Salvos fac servos  
tuos.*

*R. Deus meus, spe-  
rantes in te.*

*V. Esto nobis, Do-  
mine, turris fortitudinis.*

*R. A facie inimici.*

*V. Nihil proficiat ini-  
micus in nobis.*

*R. Et filius iniquita-  
tis non apponat nocere  
nobis.*

*V. Domine, non se-  
cundum peccata nostra  
facias nobis.*

*R. Neque secundum  
iniquitates nostras retri-  
buas nobis.*

*V. Oremus pro ponti-  
fice nostro *N.**

*R. Dominus conser-  
vet eum, & vivificet e-  
um, & beatum faciat  
eum in terrâ, & non tra-  
dat eum in animam ini-  
micorum ejus.*

*V. Oremus pro rege  
nostro.*

*R. Domine, saluum  
fac regem, & exaudi  
nos in die quâ invoca-  
verimus te.*

*V.* Let us pray for our benefactors.

*R.* O Lord, for thy own name's sake, vouchsafe to render eternal life to all those who do us good.

*V.* Let us pray for the faithful departed.

*R.* Eternal rest give to them, O Lord, and may a perpetual light shine upon them.

*V.* May they rest in peace. *R. Amen.*

*V.* For our absent brethren.

*R.* O my God, save thy servants, who put their trust in thee.

*V.* Send them help, O Lord, from thy sanctuary.

*R.* And from out of *Sion* protect them.

*V.* O Lord, hear my prayer:

*R.* And may my cry come unto thee.

*V.* May the Lord.

*R.* And with.

*V.* Oremus pro benefactoribus nostris.

*R.* Retribuere dignare, Domine, omnibus nobis bona facientibus propter nomen tuum, vitam æternam.

*V.* Oremus pro fidelibus defunctis.

*R.* Requiem æternam dona eis, Domine, & lux perpetua luceat eis.

*V.* Requiescant in pace. *R. Amen.*

*V.* Pro fratribus nostris absentibus.

*R.* Salvos fac servos tuos, Deus meus, sperantes in te.

*V.* Mitte eis, Domine, auxilium de sancto.

*R.* Et de *Sion* tuere eos.

*V.* Domine, exaudi orationem meam.

*R.* Et clamor meus ad te veniat.

*V.* Dominus.

*R.* Et cum.

Let us pray.

**O** God, whose property it is always to have mercy and to spare; receive our petitions, that we, and all thy servants, who are bound by the chain of sin, may, by the compassion of thy goodness, mercifully be absolved.

**H**ear, we beseech thee, O Lord, the prayers of thy suppliants, and pardon us our sins, who

confels them to thee; that of thy bounty thou may'st grant us pardon and peace.

**O**UT of thy clemency, O Lord, shew us thy unspeakable mercy; that so thou may'st both acquit us of our sins, and deliver us from the punishment we deserve for them.

**O** God, who by sin art offended, and pacified by repentance, mercifully regard the prayers of thy people, who make supplication to thee: and turn away the scourges of thy anger, which we deserve for our sins.

**O** Almighty and eternal God, have mercy on thy servant *N.* our chief Bishop, and direct him, according to thy clemency, in the way of everlasting salvation, that, by thy grace, he may desire the things that are agreeable to thy will, and perform them with all his strength.

**W**E beseech thee, O almighty God, that thy servant our King, who, thro' thy mercy, hath undertaken the government of these realms, may likewise receive the increase of all virtue: where-with being adorned, he may avoid the enormity of sin, and, being rendered acceptable in thy sight, come at length to thee, who art the way, the truth, and the life.

**O** God, from whom are holy desires, righteous counsels, and just works, give to thy servants that peace, which the world cannot give; that our hearts being disposed to keep thy commandments, and the fear of the enemies taken away, the times, by thy protection, may be peaceable.

**I**Nflame, O Lord, our reins and hearts with the fire of the holy Spirit; to the end we may serve thee with a chaste body, and please thee with a clean heart.

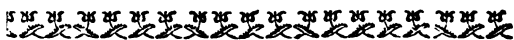
**O** God, the creator and redeemer of all the faithful, give to the souls of thy servants departed the remission of all their sins; that, by our pious supplications, they may obtain the pardon they have always desired.

*The* L I T A N Y. cccvii

Levent, we beseech thee, O Lord, our actions by thy holy inspirations, and carry them on by gracious assistance; that every prayer and work ours may always begin from thee, and by thee happily ended.

Almighty and eternal God, who hast dominion over the living and the dead, and art merciful to whom thou knowest will be thine by faith and good works; we humbly beseech thee that they, for whom we have purposed to offer our prayers, whether this present world still detains them in the flesh, or the next world hath already received them departed of their bodies, may by the clemency of thy goodness, and the intercession of thy saints, obtain pardon and full remission of all their sins, thro' Lord *Jesus Christ*, who liveth and reigneth with thee, in the unity of the Holy Ghost, one God world without end. *R. Amen.*

|                                                                                                                                                                                                                                                               |                                                                                                                                                                                                                                                |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>May the Lord be with you. <i>R.</i> And with thy spirit. <i>V.</i> May the Almighty and merciful Lord graciously hear us. <i>Amen.</i> <i>V.</i> May the souls of the faithful, departed thro' the mercy of God, rest in peace. <i>R.</i> <i>Amen.</i></p> | <p><i>V.</i> Dominus vobiscum. <i>R.</i> Et cum spiritu tuo. <i>V.</i> Exaudi nos omnipotens &amp; misericors Dominus. <i>R.</i> <i>Amen.</i> <i>V.</i> Fidelium animæ, per misericordiam Dei, requiescant in pace. <i>R.</i> <i>Amen.</i></p> |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|



*The* SOLEMN BENEDICTION,  
EXPOSITION *of the* BLESSED SACRAMENT.

*When the blessed Sacrament is taken out of the tabernacle, is sung what follows :*

|                                                                                 |                                                                                                                                                         |
|---------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>Saving victim,<br/>pledge of love,<br/>openest heav'n's<br/>gates above;</p> | <p style="text-align: center;"><span style="font-size: 2em; float: left; margin-right: 5px;">O</span> Salutaris hostia,<br/>Quæ cœli pandis ostium;</p> |
|---------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------|



# cccviii The BENEDICTION.

|                                            |                           |
|--------------------------------------------|---------------------------|
| By hostile wars we are<br>oppress'd,       | Bella premunt hostilia,   |
| Be thou our force, sup-<br>port, and rest. | Da robur, ser auxilium.   |
| To God the Father,<br>and the Son,         | Uni Trinoque Do-<br>mino, |
| And holy Spirit, three in<br>one,          | Sit sempiterna gloria,    |
| Be endless praise: may<br>he above         | Qui vitam sine termino    |
| With life immortal<br>crown our love.      | Nobis donet in patriâ.    |

*Amen.*

*Amen.*

*Then is sung either the Te Deum, as p. xxxvi.  
in publick thanksgivings, or Ps. xix. Exaudiat,  
for the king, p. cccx. or Ps. xc. Qui habi-  
tat, p. lv. in the time of tribulation: or some  
other Psalm at the choice of the officiating Priest.  
After which follows the Hymn: Pange lingua;  
or at least the latter part of it: Tantum ergo.*

## H Y M N.

|                                                                                      |                                                      |
|--------------------------------------------------------------------------------------|------------------------------------------------------|
| <b>S</b> ing, O my tongue,<br>the mystick rite<br>Contriv'd by wisdom in-<br>finite; | <b>P</b> ange lingua gloriosi<br>Corporis mysterium; |
| Containing, in the shape<br>of food,                                                 | Sanguinisque pretiosi,                               |
| The glorious flesh, and<br>precious blood                                            | Quem in mundi pretium                                |
| Shed by the fruit of no-<br>blest womb,                                              | Fructus ventris generosi,                            |
| The <i>Gentiles'</i> king, to<br>stop our doom.                                      | Rex effudit <i>Gentium</i> .                         |
| For man he came, was<br>born for man;                                                | Nobis datus, nobis<br>natus,                         |
| From a chaste maid his<br>life began;                                                | Ex intactâ virgine,                                  |
| On earth he liv'd, and<br>preach'd to sow                                            | Et in mundo conversa-<br>tus,                        |

## The BENEDICTION. cccix

The seeds of heav'nly Sparso verbi semine,  
truths below :

And then, with lasting Sui moras incolatus  
love, to close

His life, this wond'rous Miro clausit ordine.  
way he chose.

That ev'ning, when In supremæ nocte cæ-  
that supper past, næ

Which with his brethren Recumbens cum fratri-  
was the last, bus,

The paschal victim ha- Observatâ lege plenè  
ving eat,

And clos'd the law in le- Cibus in legalibus ;  
gal meat ;

He with his hands for Cibum turbæ duodenæ  
food bestows

Himself on twelve his Se dat suis manibus.  
wisdom chose.

The word made flesh, Verbum caro panem  
by words he said, verum

Turns into flesh substan- Verbo carnem efficit ;  
tial bread :

Wine too he makes his Fitque sanguis Christi  
blood divine, merum,

Tho' sense cries out : 'tis Et si sensus deficit :

But hearts sincere are Ad firmandum cor sin-  
here insur'd cerum

By faith in words of Sola fides sufficit.

**T**O this mysterious Tantum ergo sacra-  
table now mentum

Let knees, and heart, Veneremur cernui ;

Let ancient rites resign Et antiquum documen-  
their place tum

To nobler elements of Novo cedat ritui :

grace :

Vol. II.

c c

cccx PRAYERS *for the* KING.

What our weak senses      Præstet fides supplemen-  
can't descry,                      tum

Let stronger faith the want supply.      Sensuum defectui.

To th' undivided Genitori, Genitoque

## Three and One,

**To God the Father and the Son**      **Laus & jubilatio;**

*Hesanna*, honour, jubilee,  
Salus, honor, virtus quo-  
que

Praise, glory, benediction be ;      Sit et benedictio :

Toth' holy Ghost, whose      Procedenti ab utroque  
equal rays

From both proceed, be equal praise. *Amen.* Compar sit laudatio. *Amen.*

V. Thou hast given them bread from hea- V. Panem de cœlo præstitisti eis, *Alleluia.*

ven, *Alleluia*. R. Which  
abounds with whatever  
is delicious. *Alleluia*.

P R A Y E R. *Deus, qui nobis,*

**O** God, who in this wonderful sacrament hast left us a perpetual memorial of thy passion: grant us, we beseech thee, so to reverence the sacred mysteries of thy body and blood, that in our souls we may always be sensible of the fruit of the redemption thou hast purchased for us. Who livest.



PRAYERS *for the* KING.

*Pf.* xix.

**M**AY the Lord  
hear thee in the  
day of distress: \* may  
the name of the God of  
*Jacob* protect thee.

**E**Xaudiat te Domi-  
nus in die tribula-  
tionis : \* protegat te no-  
men Dei *Jacob.*

## PRAYERS for the KING. cccxi

May he send thee help  
from his sanctuary: \*  
and from out of *Sion* de-  
fend thee.

May he remember e-  
very sacrifice of thine: \*  
and may thy holocaust  
be fat.

May he grant thee  
thy heart's desire: \* and  
bring to effect all thy  
designs.

We will rejoice in thy  
salvation: \* and in the  
name of our God will  
we glory.

May the Lord fulfil  
all thy requests: \* now  
I know the Lord hath  
saved his anointed One.

He will hear him from  
his holy heaven: \* in  
might is the salvation of  
his right hand.

Some trust in cha-  
riots, and some in hor-  
ses: \* but we will call  
on the name of the  
Lord.

They are fettered and  
are fallen: \* but we are  
risen, and stand up.

O Lord, save the  
king: \* and hear us in  
the day we call on thee.

Mittat tibi auxilium  
de sancto: \* & de *Sion*  
tueatur te.

Memor sit omnis sa-  
crificii tui: \* & holocau-  
stum tuum pingue fiat.

Tribuat tibi secun-  
dum cor tuum: \* & om-  
ne consilium tuum con-  
firmet.

Lætabimur in saluta-  
ri tuo: \* & in nomine  
Dei nostri magnificabi-  
mur.

Impleat Dominus om-  
nes petitiones tuas: \*  
nunc cognovi quoniam  
salvum fecit Dominus  
*Christum* suum.

Exaudiet illum de  
cœlo sancto suo: \* in  
potentatibus salus dex-  
teræ ejus.

Hi in curribus & hi  
in equis: \* nos autem in  
nomine Domini Dei no-  
stri invocabimus.

Ipsi obligati sunt, &  
ceciderunt: \* nos autem  
surreximus, & erecti su-  
mus.

Domine salvum fac  
regem: \* et exaudi nos  
in die, quâ invocaveri-  
mus te.

## cccxii *The* RECONCILIATION

P R A Y E R. We beseech, as p. cccvi.

*Another* P R A Y E R. *Deus, qui.*

**O** God, who art the strength and support of those kingdoms that serve thee, mercifully hear our prayers, and defend thy servant our king from all danger; and grant that his safety may conduce to the peace and welfare of thy people. Thro'

*The* RECONCILIATION of an  
APOSTATE, HERETICK, or SCHISMATICK, &c.

*The person to be reconciled, being brought to the church-door, is thus questioned by the Bishop or Priest.*

Q. **D**O you believe the twelve articles of the creed? *A.* I believe them.

Q. Do you believe in God the Father almighty, the Creator of heaven and earth? *A.* I believe in him.

Q. Do you believe in *Jesus Christ* his only Son our Lord? *A.* I believe in him.

Q. Do you believe he was conceived by the holy Ghost, and born of the Virgin *Mary*? *A.* I believe it.

Q. Do you believe that he suffered under *Pontius Pilate*, was crucified, died, and was buried? *A.* I believe it.

Q. Do you believe that he went down into hell<sup>1</sup>? *A.* I believe it.

Q. Do you believe that on the third day he rose again from the dead? *A.* I believe it.

Q. Do you believe that he ascended into heaven, and sitteth at the right hand of God the Father almighty? *A.* I believe it.

Q. Do you believe that he will come again to judge the living and the dead? *A.* I believe it.

<sup>1</sup> Expl. The place of departed souls.

Of an APOSTATE, &c. cccxiii

Q. Do you believe in the holy Ghost? *A.* I believe in him.

Q. Do you believe the holy catholick church, the communion of saints? *A.* I believe it.

Q. Do you believe the forgiveness of sins? *A.* I believe it.

Q. Do you believe the resurrection of the flesh, and everlasting life? *A.* I believe it.

The EXORCISM.

**I** Exorcise thee, O unclean spirit, by God the Father almighty, and by *Jesus Christ* his Son, that thou depart from this servant of God, whom our God and Lord vouchsafeth to deliver from thy errors and wiles, and bring back to our holy mother the catholick and apostolick church. Let him lay his commands on thee, O thou cursed and damned spirit, who suffered, died, and was buried for the salvation of mankind; who overcame thee, and all thy might; and rising again ascended into heaven, from whence he is to come to judge the living and the dead, and the world by fire.

*Here the Bishop or Priest makes the sign of the cross on the fore-head of the person to be reconciled, saying:*

Receive the sign of the cross and of Christianity, which having formerly received, you did not keep, but being unhappily deceived, you did deny.

*When the person to be reconciled is led into the church, the Bishop or Priest says:*

Enter again the church of God, from which you have imprudently strayed; and gratefully give thanks for having escaped the snares of death. Abhor all idolatry, reject all heretical [*or* heathenish, *or* Jewish] superstition. Worship God the Father almighty, and *Jesus Christ* his Son, and the holy Ghost, one living and true God, an holy and undivided Trinity.

Let us pray. *Omnipotens.*

**O** Almighty and eternal God, receive with a fatherly tenderness this sheep, which thy might hath snatched from the jaws of the wolf, and mercifully join it to thy flock; that the enemy may never rejoice at any loss of thy family, but that thy church may rejoice at his [*or her*] conversion and deliverance, as a tender mother doth for finding her son. *Thro' Christ our Lord. R. Amen.*

Let us pray. *Deus, qui.*

**O** God, who mercifully reparaest man, whom thou wonderfully createdst to thy own image and likeness: graciously look down upon this thy servant, that what he [*or she*] hath lost by blindness and ignorance, and the deceit of the devil the enemy, thy mercy may pardon and absolve: and that he [*or she*] may be restored to thy altars, having now again partaken of the communion of truth. *Thro' Christ our Lord. R. Amen.*

*Q.* Do you believe in God the Father, the Creator of heaven and earth? *A.* I believe in him.

*Q.* Do you believe in *Jesus Christ* our Lord, who was born and suffered for us? *A.* I believe in him.

*Q.* Do you believe in the holy Ghost, and that the holy catholick church is the communion of saints; as also the forgiveness of sins, the resurrection of the flesh, and everlasting life after death? *A.* I believe it all.

*Q.* Do you renounce the devil, and all his angels? *A.* I renounce them.

*Q.* Do you renounce every sect of heathenism, *or* heretical wickedness, *or* Jewish superstition? *A.* I renounce them.

*Q.* Do you desire to be admitted into, and live in the unity of the catholick faith? *A.* I do desire it.

Of an APOSTATE, &c. cccxv

Let us pray. *Domine, Deus.*

O Lord, Almighty God, Father of our Lord *Jesus Christ*, who hast vouchsafed mercifully to deliver this thy servant from [the errors of heathenism *or*] the lies of heretical wickedness, [*or* Jewish superstition] and to recal him [*or* her] to thy church; do thou, O Lord, send down on him [*or* her] the holy Spirit the Comforter from heaven. R. *Amen.*

The spirit of wisdom, and understanding. R. *Amen.*

The spirit of counsel, and strength. R. *Amen.*

The spirit of knowledge, and of piety. R. *Amen.*

Fill him [*or* her] with the light of thy brightness, and let him [*or* her] be marked with the sign of the cross to everlasting life, in the name of our Lord *Jesus Christ*. R. *Amen.*



A PRAYER for obtaining an INDULGENCE.

INSTRUCTION.

AN Indulgence is a favour granted by the Church to penitent sinners, whereby, in consideration of their performing some particular acts of religion, specified in the grant of the indulgence, the whole, or part of the canonical penance formerly enjoined for particular sins, is relaxed and remitted. If the whole be remitted, the Indulgence is called *Plenary*; if only a part, it is called an Indulgence of *seven years, four years, two years, or forty days*, according to the part of the Canonical penance to be remitted. The Bishops of *Rome* alone at present grant such as are *plenary*; the other Bishops in their respective Dioceses seldom exceed in their grants that of *forty days*.

Hence it appears that an Indulgence is so far from being either a leave or permission to commit sin, (as is sometimes pretended by those, who venture their salvation on condemning doctrines they either do not, or will not understand) that it is not so much as even a forgiving of sins, but only a relaxation of the punishment due to sins already forgiven in the sacrament of penance.



## cccxvi      A PRAYER for gaining

That the Church was intrusted with such an authority by *Christ*, and hath in every age exercised this authority, must be acknowledged by all, who are not strangers to Scripture and Church-history. *St. Paul* had justly excommunicated the incestuous *Corinthian*; but, in consideration of the fervour of his repentance, he restored him again to the sacraments and the communion of the faithful, in consequence of the power of loosing, as well as binding, which *Christ* had left in the Church. And in the primitive ages we meet with nothing more frequent, than a relaxation of the canonical penances at the intreaties and request of the Martyrs.

The following decree therefore of the Council of *Trent*, *Sess. 24 de Reform.* cannot but be applauded by every sober and dispassionate man. "As the power of bestowing Indulgences was granted by *Christ* to the Church, and as the Church, even in the most early ages, made use of this power...the holy synod teacheth and appointeth the use of indulgences, so very salutary to Christian people, and approved of by the authority of the sacred Councils, to be retained in the Church...but desires that moderation should be used in the grant of them, according to the ancient and approved use of the Church; lest, by too much ease, the discipline of the Church be enervated. But desiring likewise that the abuses that have crept therein may be corrected, she orders in general the abolishing all traffick for gaining the same." And desires all the Bishops to apply "proper remedies to whatever abuses may have arisen from superstition, ignorance, and irreverence, in the use thereof."

The conditions upon which alone we can receive the effects of any Indulgence, are, 1. To be truly sorry for our sins. 2. To have a sincere desire of satisfying for them. 3. To satisfy as far as is in our power. 4. To have obtained the remission of sin as to the guilt of it. 5. To fulfil the acts of religion prescribed for the obtaining the Indulgence; such as fasting, praying, visiting churches, giving alms, receiving the blessed Eucharist, &c.

### The PRAYER.

**O** Almighty and everlasting God, it is with confusion of countenance and contrition of heart that I present myself in this posture of humility on

*An* INDULGENCE. cccxvii

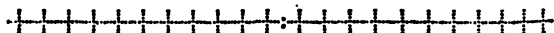
my bended knees before thy divine Majesty, whom I have offended most grievously by my manifold crimes and offences. Great hath been their enormity, and such as thy justice would have punished with eternal torments, had not thy mercy interposed, and saved me from thy wrath by the blood of thy holy only Son, which hath been applied to my soul by thy minister in the sacrament of penance. Thou hast again therefore, in thy infinite goodness, admitted me into favour: thou hast placed me again at thy table with thy children, and fed me with the food of life, and the bread of Angels. But I can never forget my past ingratitude to thee, O my God, my Father, and my King. I detest again all the crimes I have ever committed against thy divine Majesty. I acknowledge, that tho' thou hast taken away my sins, there remaineth yet a punishment due to them. The discipline of thy Church, tho' ever unchangeable in the spirit that guides and directs it, requires no longer those external rigours of penance formerly practised, and which I know the enormity of sins demand; but thy justice is still the same, and sin must still be satisfied for. This, my God, I have in some measure endeavoured to do, and will still increase my efforts to perform in the best manner I am able.

But do thou, O God, confirm and ratify what thy Vicar on earth hath done. He hath opened the treasures of the Church, and I may now apply to my soul the superabundant merits of *Jesus Christ*, thy only Son, and those of all his saints, which are his own gifts in them, to supply all the defects of the satisfaction I have or may perform for my sins.

Accept therefore the alms, fasts, and prayers which I offer to thy divine Majesty. I pray not for myself only, but for the whole Catholic Church all over the world. For the supreme Pastor thereof, the successor of St. *Peter*, the chief of thy Apostles: for the Prelate, to whom thou hast commit-

# cccxviii    A P P R O F E S S I O N

ted the care of thy flock in this district, and for all the Pastors, who labour under him in the salvation of souls: for the Prince appointed by thee for the government of these realms. I pray also for all Christian Princes, that they may live in peace and perfect concord, and avoid all the profanations, horrors, and devastations of war. Look down also, in thy mercy, on all those unhappy souls that know not thee, the true and living God, or refuse to believe those truths thou hast revealed to thy holy Catholick Church, or obstinately remain separate therefrom, and by schism destroy that unity, which thy only-begotten Son appointed to be kept by all his disciples. Grant this my humble petition. I beseech thee, O almighty God, thro' the same *Jesus Christ* thy Son our Lord, who with thee and the Holy Ghost liveth and reigneth one God world without end. *Amen.*



## A P P R O F E S S I O N

*Of the CATHOLICK FAITH published by Pope PIUS IV. usually made by Graduates, &c. in Catholick Countries.*

**I**N. N. with a firm faith believe and profess all and every one of those things, which are contained in the Creed, which the holy Catholick Church maketh use of, *viz.* I believe in one God, the Father almighty, &c. *in the Nicene Creed, at Mass.*

I most stedfastly admit and embrace Apostolical and Ecclesiastical *traditions*, and all other observances and constitutions of the church.

I also admit the holy *Scripture* according to that sense which our holy Mother, the Church, hath held, and doth hold, to which it belongs to *judge* of the true sense and interpretation of the *Scriptures*: neither will I ever take and interpret them

## Of CHRISTIAN FAITH. cccxix

otherwise than according to the unanimous consent of the Fathers.

I also profess, that there are truly and properly *seven Sacraments* of the new law, instituted by *Jesus Christ* our Lord, and necessary for the salvation of mankind; tho' not all for every one, *viz. Baptism, Confirmation, Eucharist, Penance, Extreme-Unction, Order, and Matrimony*; and that they confer grace: and that of these, *Baptism, Confirmation, and Order* cannot be reiterated without sacrilege. I also receive and admit the received and approved *Ceremonies* of the Catholick Church in the solemn administration of all the aforesaid sacraments.

I embrace and receive all and every one of the things which have been defined and declared in the holy Council of *Trent*, concerning *Original Sin* and *Justification*.

I profess likewise, that in the *Mass* there is offered to God, a true, proper, and propitiatory sacrifice for the living and the dead. And that in the most holy sacrament of the *Eucharist*, there is *truly, really, and substantially* the *body* and *blood*, together with the *soul* and *divinity* of our Lord *Jesus Christ*: and that there is made a *conversion* or *change* of the whole *substance* of the *bread* into the *body*, and of the whole *substance* of the *wine* into the *blood*; which *conversion* or *change* the Catholick Church calls *transubstantiation*. I also confess that under *either kind* alone *Christ* is received whole and entire, and a true sacrament.

I constantly hold that there is a *Purgatory*, and that the souls therein detained are helped by the suffrages of the faithful.

Likewise that the *Saints* reigning together with *Christ* are to be honoured, and invoked, and that they offer prayers to God for us; and that their *relics* are to be respected.

I most firmly assert, that the *Images* of *Christ*, of the *ever-Virgin-mother* of God, and also of *other*

cccxx A PROFESSION, &c.

*Saints* ought to be had and retained; and that *due honour* and *veneration* is to be given to them.

I also affirm that the power of *Indulgences* was left by *Christ* in the Church, and that the use of them is most wholesome to *Christian* people.

I acknowledge the *holy, Catholick, Apostolick, Roman Church* for the Mother and Mistress of all other Churches; and I promise true obedience to the *Bishop of Rome*, successor to *St. Peter*, Prince of the Apostles, and *Vicar of Jesus Christ*.

I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the sacred Canons and general Councils, and particularly by the holy Council of *Trent*. And I condemn, reject, and anathematize all things contrary thereto, and all heresies whatsoever condemned, rejected, and anathematized by the Church.

This true Catholick Faith, without which no one can be saved, I N. N. do at this present freely profess and sincerely hold; and I promise most constantly to retain and confess the same entire, and unviolated, with God's assistance, to the end of my life.

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The DECLARATION

OF THE

AUTHOR.

I SUBMIT WHATEVER IS CONTAINED IN THIS WORK TO THE JUDGMENT OF THE APOSTOLICK SEE, (WHEREIN RESIDES THE VISIBLE HEAD OF THE CHURCH OF CHRIST ON EARTH) TO THAT OF THE APOSTOLICK VICARS IN ENGLAND, AND OF THE WHOLE CATHOLICK CHURCH, IN WHOSE COMMUNION I HOPE, BY THE GRACE OF GOD, TO LIVE AND DIE.

April 17, 1763.

C. C. C. A-D. A.

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